Truths Caracter

OF

PROFESSORS

And their

TEACHERS.

Which by looking through, may bring to their remembrance the dayes of old, and how it was then with them, which may evidently ſhew unto them what hath befallen them, ſince they degenerated from the meaſure of God, which ſome of them had in them; And it may alſo put them in mind of Gods Juſtice and ſeverity towards them.

Here is alſo ſomething in Anſwer to ſome remarkable particulars, which were extracted out of above thirty Addreſſes which were preſented to *Richard Cromwell* when he was Protector, and were publiſhed to the Nation in the Diurnals, as one by *Tho Goodwin*, by the appointment of the Officers and Meſſengers of above a hundred Congregational Churches, And others from ſome of the Churches of the Baptized people, but the moſt of them were from the parochial prieſts and others that joyned with them, from moſt of the Counties in the Nation, whereby their hypocriſie and deceit, their folly and flatteries are made palpably manifeſt, to their ſhame, and confuſion of face.

By one that is appointed of the Lord to make war in Righteouſneſs under the banner of the Lamb, in the Truths behalf, both againſt the Beaſt and falſe Prophet, known unto men by the name of *William Caton*.

The dayes of viſitation are come, the dayes of recompence are come, Iſrael ſhall know it, the Prophet is a fool, the ſpiritual man is mad, Hoſ. 9.7.

For they have ſown the wind, and they ſhall reap the whirlwind, it hath no ſtalk, the bud ſhall yield no meal, Hoſea 8.7.

Becauſe I have called and ye have refuſed, I have ſtretched out my hand and no man regarded, but ye have ſet at nought all my counſel, and would have none of my reproofs, I alſo will laugh at your calamity, I will mock when your fear cometh, Proverbs 1.24,25,26.

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BRITISH MUSEUM

An Epiſtle to the Reader.

Friend,

THat which I have here publiſhed may give thee to underſtand (if with a meek ſpirit thou wilt peruſe it) how the Lord ſeveral years ago cauſed his Light in ſome meaſure to ſhine out of the darkneſſe in the hearts of many of theſe profeſſing Profeſſors, whereby they came in meaſure to ſee the groſſe darkneſſe wherewith people was then covered, and many of the ſuperſtitions that were then upheld by ſuch as profeſſed godlineſſe; And then a zeal for God did ſtir in many of them againſt them, and while they retained their tenderneſſe and ſimplicity, and kept in the fear of the Lord, then was the Lord near them; but when they begun to ſeek and ſet up themſelves more then the Lords glory and his truth, then did the Lord by degrees withdraw from them; when they exalted themſelves and begun to perſecute the harmleſſe and innocent people, that were brought (through mercy) to the enjoyment of what they ſaw at a diſtance; And when they got the power into their hands, then their Prieſts with the help of their power begun to ſilence others and keep under them, even as they had been ſilenced and kept under; And they crept into their parſonage-houſes, and benefices, & in proceſſe of time became highly guilty of their abominations.

Moreover, by that which here followeth thou may ſee how many of them will change their merchandize to continue their trade & diſhoneſt gain, & are like unto ſubtil & cunning merchant-men, who obſerve what merchandize is the moſt commodious, and will vend the beſt among thoſe they deal withall, even that will they provide for them, partly for their own advantage, and partly for pleaſing of the people, &c. This following Treatiſe alſo ſheweth how they have cryed for help, and how they have been countenanced, and holpen by the ſundry powers that have been in being for theſe many years; And particularly, how generally from almoſt every County in the Nation they with others made their deceitfull Adreſſes unto R. Cromwell, by which thou may ſee their blaſphemies, and flatteries, their promiſes and engagements unto him; And do thou judge how deceitful and hypocritical they have proved; And it alſo appears by what followeth, what hath happened unto, and befallen thoſe that helped them, who are fallen, ſplit and broken; yet they whom they combined together againſt ſtand in as much power, authority, and dominion in Gods eternal Truth as ever, and the Lord hath appeared to their

joy and honour whom they cast out, but to their shame and confusion who have dealt deceitfully both with God and man: And if the Lord shall cause the same measure to be mete to them, which they have measured unto others, it would but be just with him who will in no wise acquit the guilty, nor suffer the wicked to go unpunished.

These things are put forth to publick view, not to add grief unto their affliction that are already humbled and cast down, but rather to put them in mind of their former proceedings, which have caused this day of distress and calamity to be hastned upon them, of which they have been often warned & foretold by us (the Lords Servants) who now rejoyceth not because it is come upon them, for we have rather desired to have seen them have forsaken the evil of their doings, & have returned unto the Lord with all their hearts, that so they might have obtained Mercy from him; neither is this intended to strengthen the hands of their persecutors, for we are as absolutely against the spirit of persecution in their adversaries, as we were against it in them, and our testimony by suffering under it, we expect and intend to bear against it now, and henceforth, as heretofore if the Lord permit; And we are now as far from siding with these Priests who cast them out, as we were from siding with them in their covetous practises and their abominations which hath long grieved the hearts and spirits of the faithful; Now if thou be one that art concerned in the things herein contained, be not offended with my plain and upright dealing, for a necessity laid upon me to write and publish these things, which I saw in the light of the Lord to be come and coming to passe; And if I be accounted their enemy for telling them the Truth, I shall notwithstanding rest in peace in the Lord, in whose sight I have cleared my conscience concerning them in much love and tenderuesse towards the witnesse of God in them, which is now nearer to answer unto the Truth in many of them, then it was when they were high and lifted up; And oh that they would yet lay these things to heart, and return unto him that smiteth them, then should they find favour in his sight, with whom we know there is mercy that he might be feared. 28 IR 59

W. C.

Truths Caracter of PROFESSORS and of their TEACHERS, &c.

HEar Oh ye wiſe and prudent men of this world, and ſeriouſly weigh and conſider the things that I have to lay before you; For a neceſſity lyeth upon me to mind you of what is paſt, what is preſent, and what is to come to paſſe concerning you, or many of you, who have had ſundry tender viſitations of Gods eternal Love, and many precious opportunities hath he put into your hands, wherein you might have anſwered his Love, and have *perfected his praiſe in the earth*, had you not ſought your ſelves more then the glory of God, and the welfare of others; And therefore is it juſt with the Lord now *to pour out contempt upon you* in the ſight of thoſe whom you have contemned, and to make you as contemptible in the eyes of others, as his deſpiſed people have been in yours; You have had a glorious day of proſperitie, as to the outward, wherein the Sun of Righteouſneſſe hath cauſed his Light to ſhine forth glorioufly, to the *illuminating* of many of your underſtandings beyond your fellow Creatures; but you have not liked to walk in his Light, nor to *retain* his Counſel, therefore is a thick dark miſt come upon you, ſo that you *cannot ſee afar off*, and fear that ſurprizeth many of you, and you are in a ſtrait, not yet well knowing what will be the end of theſe things that have befallen you; one blaming another for his treachery and deceitful dealing, when he that blames his fellow, is as inexcuſable as he that is guilty of the thing for which he is blamed; had you been free from the things that heretofore have been laid to your charge, by thoſe whoſe Teſtimony you could not then receive, then had not theſe things come upon you, which the children of Light ſaw in the light of the Lord would befall you, ſeeing *you hated reproof, and would not chuſe the fear of the Lord*, notwithſtanding all that which he had done for you.

What a day profeſſors have had.

Iſa: 33. 14.

Pro 1. 24. 25.

But

But oh that you would now call to mind the dayes of old, and the years that are paſt, wherein you groaned under a heavy yoak of bondage, which many of you for ſome years travelled under, when you were reſtrained from having the liberty of your Conſciences, to ſerve God in that way which appeared to your underſtanding to be more agreeable to the Scriptures of Truth, then that publick way of worſhip which then was eſtabliſhed in the Nation; which you then ſaw the emptineſſe of by the light of the Lord in your own ſelves; Do you not yet remember what a tenderneſſe there was in thoſe daies in your hearts towards the Lord and good people; And were not the meetings that you had in thoſe dayes in your own houſes, or in other private places very comfortable and refreſhing, and was there not more of the preſence and power of God felt and ſeen amongſt you in your meetings in thoſe daies, (when any man among you that feared God might have had liberty to ſpeak what was upon his Spirit) then there hath been for ſundry years, or is at this day? And was it not better with you then, when you were branded with the name of *Puritan* and *Round-head*, and derided (if not ſtoned) in the ſtreets, as you have paſt and repaſt to and from thoſe* contemptible meetings, in which you found ſo much of the preſence and goodneſſe of God? And could you not in thoſe daies have borne the revilings of the people much better then you could do now? Could you not alſo have ſuffered better for that which your ſoules then thirſted after, then now you could for that which you profeſſe? And was not your love very large to ſuch as in thoſe daies were perſecuted for conſcience ſake? did not you then take part with them (when you durſt appear) againſt ſuch as perſecuted them? And was not that *the light of the Lord* in you, which let you ſee in thoſe daies the evil of oppreſſion, and the evil of perſecution, wherewith you were perſecuted for conſcience ſake? was not that alſo the light of the Lord that gave you to ſee the emptineſſe of that worſhip which you then liked not to be conformable unto? And was not that of God in you that made you willing to ſuffer for conſcience ſake, rather then you would do that which was contrary to your conſcience? And had you not *peace*, *joy*, *comfort*, and *refreſhment* in meaſure, in your ſufferings when you ſuffered (not as *evil doers*) but ſimply for conſcience ſake? was not your prayers in thoſe daies offered up unto

How it was with Profeſſors in the dayes of old.

1 Cor 14. 30. 31.

* So they were in the eyes of your perſecutors, but precious to you at that time.

unto the Lord with much tenderneſſe and many tears? and did you not then feel ſomething in your hearts making interceſſion unto the Lord with ſighes and groans, which were hard to be uttered? And did you not in thoſe daies make many vowes, promiſes and engagements unto the Lord (*even upon your bended knees*) that if he would be pleaſed to appear for you, and by the arme of his power bring deliverance unto you, and ſet you free from that *yoak of bondage* which you then groaned under, oh what you would then do in order to the propagating of his Goſpel, advancing of his glorious Truth, removing the oppreſſions from off the oppreſſed, making of his people a free people, to the ſetting up of righteouſneſſe in the earth, and to the ſhewing forth of his praiſe among the inhabitants of the earth, *&c.* Do you not yet remember that ſeveral years ye were wont to breath forth ſuch things in your prayers to the Lord, who was determined *to try you* as he hath done, as afterwards may more fully appear?

The Profeſſors vowes and promiſes which they made to the Lord.

Is it not well known unto many of you, how that when you *were little in your own eyes*, and few in number in compariſon of the multitude that was contrary minded, that even then, and at that time when your hearts were very tender, and you very low and humble before the Lord, then did he appear for you, for then he had reſpect unto you, and his anger that was kindled againſt thoſe that then would not let you have the liberty of your Conſciences, for they ſought to quench and extinguiſh that which he had kindled in your hearts, and their ſins and abominations were grown to a very great height, and many things the Lord had againſt them, ſo that in proceſſe of time the fire of his jealouſie did wax ſo hot againſt them, that they were not able to dwell in it, but did begin to fly to the mountains, and to the hills, and unto them they cried for help, but theſe could not ſave them from the terrible ſtorm which ſwept them away.

When they were low and tender the Lord had reſpect to them.

Iſa. 33. 14. Hoſ. 10. 8.

Then did your day begin to dawn, and the viſitation of Gods eternal Love was then unto you, whoſe cries had (in the daies of your diſtreſſe) entered into the ears of the Lord of Sabboth, and then was he determined to try you, whom he raiſed even as from the dunghill, and put a very excellent opportunity into your hands; For then many in Authoritie and Power begun to adviſe with you, and take counſel at you, and put you

you into places of preferment, (which you receiving begun to alter from the Lord) and some of them you begot into your own image, and these promoted you, and you flattered them; And by degrees, in processe of time you came to be invested with the supream Authoritie in the Nation; And then you strove to wind out those that were not for your design, though for your own ends you made use of many that were not of your mind, but them you kept under, and by guile caught them in your snare; so that it was so with you for a season, that you might do what seemed good in your own eyes; And then many begun to sit down at ease, having enriched themselves with the spoil of their enemies, and were not onely gotten into their possessions and estates, but were also plunged into their sins, and were become as proud, as covetous, as self-seeking as their enemies had been; And this many saw in the light of the Lord, that had been one with you in your affliction and distresse, in your sufferings and servitude which you had passed through before you came into the seats of those that the Lord drove out before you.

How evill befell them.

Why they that feared the Lord turned away from them

And when those that feared the Lord amongst you beheld your degeneration, and saw so little was performed of what was promised by you, they begun to desert you, and many that retained their sinceritie towards God came out voluntarily from among you, and others that could not bear your actions, but must reprove you, were turned out by you; And even at that very time when many of you were in Authoritie, did the Lord God of heaven and earth *cause his Light to shine out of the darknesse in the hearts of a remnant*, even more clearly and more gloriously then it had done in yours; And by this eternal Light (which was the same that had shined in your Consciences, whereby you had seen the evil of those things which you had long groaned under) by this Light I say did the Lord convince many of his everlasting Truth, and of the evil of destroying and devouring one another, so that many came by the arme of Gods power to be gathered into the life of those things which you professed, and came again to be brought into that tenderneſse which you had lost, and came to be more abundantly sensible of Gods eternall power and presence then you had been before; And though those had been with you, and had hazarded life, liberty, and estate with you, yet you could

How others were brought to that which they had lost.

could not bear them, becauſe they could not bear your hypocriſie and deceit, nor ſuffer it to paſſe unreproved, therefore did you turn your hand againſt them that were your deareſt friends; and begun to make Leagues and Covenants with ſuch as have now proved your enemies indeed; And crept into fellowſhip with them, and ſo ſate down and ſetled your ſelves in that which was not your reſt; And then by degrees crept into Societies, and ſome got into one form and ſome into another; And many became Presbyterians, and ſtrove *to draw* (if it had been poſſible) *all men after them* into that Form, in which there were, (and yet to this day are) ſome, as bad as thoſe that you ſuffered under many years ago, ſo in proceſſe of time many came to ſee by the light of the Lord, that they were not in the right way; And ſo left them and went forth from that in themſelves by which they had ſeen their covetouſneſſe, their rigidneſſe and the emptineſſe of their form, and ſo went too among them called Independants, who in ſome things had a more ſhew of godlineſſe, (though but in a few) then the Presbyterians had; but in a certain time their ambition and arrogancy appeared, their covetouſneſſe and ſelf-conceitedneſſe which became a burthen to ſuch as retained their zeal and tenderneſſe towards the Lord, and many ſuch honeſt-hearted and ſelf-denying people came out from among them, and could not be content to keep at a diſtance from all, till the Lord ſhewed them who were his flock, and where they did feed and reſt; And therefore did they run to the Anabaptiſts (ſo called) who differed much in judgement from thoſe with whom they had walked, but in proceſſe of time the light of the Lord manifeſted the emptineſſe of their inventions, as it had done the looſeneſſe of other Profeſſors, who had loſt their tenderneſſe towards God, which they ſeemed to have when they firſt ſetled in the forms before mentioned, which many by running into them (from that of God in themſelves) loſt, and ſo became dead, dry, barren, and unfruitfull, as many of you are, who are (as it were) ſcorched and withered as trees of the heath without ſap in the deſert, where you may behold your figure.

How they crept into falſe reſts.

How they run from form to form, from the Light of the Lord in themſelves.

Cant. 1. 7.

How they loſt their tendernes and became dry & barren &c.

Jer. 17 6.

And when it came to be thus with you, then many ſuch as were tender among you (and could not find him whom their ſouls loved, while they continued in your forms) came by the arm of the Lords Power to be pluckt out from among you, as

Zach. 3. 2.

fire-

Ea.

fire brands out of the fire, and then many of you came to be offended, and your indignation came to be kindled againſt them, as the wrath of your adverſaries was kindled againſt you in the dayes of your tenderneſſe, and then did you (inſtead of paying your vowes which you made unto the Lord in the day of your diſtreſs) add unto the afflictions of the afflicted, and began to augment the oppreſſions of the oppreſſed, and did behave your ſelves ſo uncharitably towards a ſuffering people, even as if you your ſelves had never been acquainted with ſuffering; ſo when you had loſt the tenderneſſe that was in your ſelves you exalted your ſelves over them that were tender, and made a prey upon them, and caſt them out from among you, out of places of authority, out of power, and out of your Church fellowſhips; And then preferred ſhallow, ſelfiſh prating, and deceitful men that would comply with you for their own ends) above diſcreet, ſober, honeſt and conſcientious men that feared God, when they could not ſwear, nor bow to you, nor give you flattering Titles; did you not then and often upon that very account lay them aſide, eſteemed them unfit to be in any place of office, and ſo lightly regard your trueſt friends, who bore much of the heat of the day, and were more noble and valiant then your ſelves, and for whoſe ſakes (rather then for yours) the Lord often delivered you out of your enemies hands; And ſome of you did not onely turn them out of power, but gave your power unto their (and your) enemies, for them to make a prey upon, ſuch as were recovered again to that ſtate and condition which you were in, when you ſuffered for conſcience ſake, by that power that they had joyned with you againſt; and yet did you do unto them, as your adverſaries did unto you, when they had power over you, yet they did not ſo unto you, as you did unto them by whom you ſuffered; For againſt them you plotted, conſpired, and ſought both their Lives and Eſtates, as ſince hath appeared, but theſe that you caſt out from among you, did not ſo concerning you, but even ſuffered you *to plow* (as it were) *long furrows upon their backs*, and reſiſted you not, neither would they turn away their cheeks from you, when you pulled off the hair, neither would they reſiſt you when you ſent them to priſon, when *you ſpoiled their goods*, rifled their houſes, drove away their Cattel, becauſe for conſcience ſake they could not do,

How they behaved themſelvs towards the tender harted, when they had loſt their tenderneſſe.

Thoſe that ſuffered by them for conſcience-ſake did not unto them as they had done unto their Adverſaries.

Pſa. 129. 3

do, such and such things as you contrary to their conscience injoyned them unto; This sundry that have been one with you in profession, have sustained these things from you with patience, and have not sought to be avenged so of you, as you have avenged your selves of such as heretofore injured you.

But oh let me ask you, are not your promises, ingagements and Vows, which you made unto the Lord in the dayes past (which you have not yet faithfully payed and performed) are not these become a heavy burthen unto many of you, who in this thing are guilty? Or have you thought that it hath been a light thing to make a vow unto the Lord (as some of you have done many) and not to perform it? Surely if you had had so much tenderness remaining in you, as *Jephthah* had, *Judg* 11. 30. (*Who opened his mouth unto the Lord, and vowed a vow, saying, if thou shalt without fail deliver the Children of* Ammon *into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, I will offer it up for a burnt offering; And behold his Daughter, his onely Child met him, at the sight of which he rent his cloaths, and said, she had brought him very low*; yet he confessed he had opened his mouth to the Lord, & said he could not go back: Now in this thing you are come short of *Jephthah* under the Law who would not omit performing what he had vowed to the Lord, though it bereaved him of his onely childe) then would not the *non*-payment of your vows have been so heavy upon you, as (I believe) they are upon many of you at this day; who may call to mind how it was with you, when you were little in your own eyes; Was not your mouths then opened unto the Lord? And had you not a testimony in your selves, that in those dayes the Lord heard your prayers, and did in measure at times grant your requests, but when you once forsook that in your selves (which begat the tenderness in your hearts towards God) then did you seek your selves more then the Lord; And the more prosperity you had, the more liberty you took to your selves, until you came to be taken in the *snare of voluptuousnesse*, when your hearts were adulterated from the Lord, and run after your covetousnesse; And then many of you sat down at ease in a carnal security, little regarding the cries of the poor and needy in your selves, which groan-

How they came to be undone

ed unto the Lord for deliverance, but your ears were not lent thereunto, but rather to vanity and folly which many of you run into, when you had loſt your tenderneſſe, and then when you went on in forſaking the Lord, then did he withdraw from you and left you as it were) to your ſelves, and yet you triumphed as Conquerers, and gloried too much in your wiſdom and ſtrength (not conſidering the Lord had left you) until the Lord begun to confound your wiſdome, and weaken your bow, and bring your underſtanding to nothing, yet would you not believe this, but ſuppoſed your throne had been firmly eſtabliſhed, and that your party had been even invinceable, and that you knew of none that you thought was able to make war with you, ſo politick and wiſe you were; ſo potent and mighty, ſo ſtrong and valiant, ſo rich and wealthy, ſo victorious and dreadful you ſeemed to be; but all this would not ſerve, when you had loſt your ſincerity and integrity, which was more with the Lord then your ſword and ſpear; then your hearts fainted, and your faith failed, and you became like unto other men, when your hearts run after the Treaſures and Riches of your enemies; how ſuddenly then did you fall into temptation and a ſnare, and into many hurtful and fooliſh luſts? And thus it happened unto you, even in the height of your profeſſion.

When they forſook the Lord, then did he leave them to themſelves. 1 Cor. 1. 19.

Their confidence.

How they came to be weakened, and then became like other men 1 Tim. 6. 9.

And now O ye Profeſſors, know you what will be the end of theſe things that have befallen you, who was once above all other men, inveſted with the Authority of the Nation, one Profeſſor recommending another to them that then were in power, and one brother ſpeaking in the behalf of another to their ſuperiours, in order to the procuring of one another places of preferment, till that almoſt every man that was a profeſſor, got a ſword upon his thigh, & who then were accounted of but profeſſors, or who were to be truſted with places of Office and truſt in the Nation but profeſſors; And in thoſe dayes when profeſſion was in ſuch great reputation, then crept many into it hoping thereby to get places of preferment, when they got to be in fellowſhip, and of ſuch a Church, or of ſuch an Aſſembly, for then they came to be in eſteem with profeſſors, and ſome then would ſpeak to their Superior officers, who were almoſt all profeſſors) in the behalf of ſuch a man who was become a member.

How they came to get ſwords upon their thighs.

ber of ſuch a Church, and then he was looked upon to be a worthy man to bear rule, or to be put in authority in the Nation; And thus did many of you get up, until you became too high for all reproof; And then ſuch as would not joyn with you in your deſign, came to be even of almoſt *no Reputation* among you; but oh! how have you inſtigated thoſe (that fear the Lord, and did not approve of your proceedings) to joyn with you in your deſigns? And how fair have your promiſes and pretences been unto them, who have been not a little tempted and tryed by you in that thing, when you have cryed out unto them, ſaying, *Oh now is the time if ever you will ſtir, ſtir now, if you will but joyn with us you may do exceeding much good; Oh therefore be perſwaded to ſtand up in your own defence, and in the defence of the Good Old Cauſe, and receive Commiſſions now when th y are tendred, &c.* Thus have you provoked and tempted the people of God from day to day, till that you have wearied your ſelves and them alſo, yet ſtill the Lord preſerved them (that ſtood in his Counſel) out of your ſnares, your preferment and promotion, honour and renown, favour and friendſhip they little regarded, neither would they at all be perſwaded to make any League or Covenant with you; And when that you by your fair perſwaſions and large promiſes could not prevail with them, then did you begin to frown upon them; And many of you would chuſe rather to ſtrengthen the hands of the wicked againſt them, then put forth a hand to help them; Though its true there were ſome amongſt you that had it in their hearts (I believe) to do good, but ſuch were kept in a ſlaviſh fear of the *major* party, and ſo durſt not do that which was in their hearts, while they might have done it, and ſo the oppertunity was taken out of their hands, and inſtead of getting Honour and Renown by their well doing in their day, they have brought infamy and contempt upon themſelves, and this is already come upon many of you, who have joyned hand in hand to augment the ſufferings of the afflicted; As witneſſe the many Independants and Presbiterian Juſtices Warrants and Mittimus which they have made, whereby they have cauſed the innocent to ſuffer, in the ſundry Counties of the Nation; Inſomuch, that I confidently believe there is never a County in the Nation but You *Profeſſors* (to wit Presbyterians, Independants,

What temptations they that fear'd the Lord had from them

How they became perſecutors of the Innocent.

pendants, (so called) with others, have had Your hands in Persecution, You have been principally the men for several Years, that have hailed the innocent before *your Judgement Seats**, that have committed them to Prison, that have caused them to be whipt, that have caused them to be set in the Stocks, that have fined them, that have given out Warrants for the spoiling of their goods; You and your Teachers have been the men that have been chiefly accessary to these things; Therefore doth it lye much upon me at this time to lay these things upon You, in the light of the Lord and before men, and know assuredly that if You come to be dealt withal, as You have dealt with others, then shall those things which You have done unto the innocent, become Your heavy burthen, and as it was hard for them to escape Your hands, so will it be hard for You to escape the hands of others; For Your Professing Magistrates have most frequently set to their hands and Seals (when they were in Commission) unto the Warrants that have been granted out against the innocent, whereby such Priests have been authorized to make a prey upon the People of God, as they themselves little regarded, nor peradventure would very scarcely hear them, Yet often have they given up the innocent into the hands of such merciless men, as gloried in making a prey upon them.

* So I call them because you have sitten in judgment uponthem

A prophesie concerning them.

Note.

Moreover it hath been observed, how that in sundry parts of the Nation professing Magistrates, or such as made a great profession, were the very first men that began with a pretence of a Law to persecute them that feared the Lord, to the great dishonour of their profession, though they were at that time in such a zeal against the appearance of Truth, that they thought they did God good service, by their imprisoning and shamefully intreating such as the Truth appeared in: And certainly the people that God by his eternal power hath raised up in this Nation*, have had more opposition from them that have been in profession in many parts of the Nation, then they have had from the vulgar sort of people.

Joh. 16.2.

* This is spoke of them that in scorn are called Quakers.

True it is when they were first raised up by the Power of God, both professor and prophane did with much bitterness of Spirit oppose them, and often branded them with many ridiculous names and scurrelous titles, thinking thereby to make them odious to all, if it had been possible, and when they saw they could

could not prevail against them, but wearied themselves with their own folly, then they begun to withdraw, not with renown in triumph, but rather with shame in contempt, which is justly come upon them, so that some are ready to enquire after them as the Apostle did after the wise, and after the Disputer of this world, saying, *where are they, &c.* even so, where are the chief Disputing Priests, and the high contentious professors? seeing they do so little appear to what they have done formerly; What do they want their Goals? Their Houses of Correction, their Stocks and Commissions now? And doth their hearts therefore fail them? What is the power taken from them, and given into their hands that they have had power over, and are they therefore cast down? What are the places of honour taken from them, and they turned out of their fat benefices; and is that the case, wherefore they are cast down? What must they become as poor, miserable and contemptable as they have been; And is this the cause of their heavinesse? Must their wisdome be confounded, and their understanding brought to nothing? Must the Weapons that they have been forming against others, be turned into their own bowels? And must the like prejudice (as they have sought to beget in others against the innocent) be begotten in others against them? And as they have done, and would have had others to have done unto the innocent, even so must they be done unto; & must not now the same measure be met unto them that they have measured unto others? Even by such as will have no more pitty in their hearts towards them, then they have had towards the innocent; And what must not jealousie be stirred up in the powers of the earth against them, as they have stirred up jealousie in the powers of the earth against others, that were much more harmlesse and innocent then themselves; And as they have sought to make others redieulous, even so shall they become contemptable in the eyes of those which they by their flatteries fawned upon, who may for a season suffer them for their own ends, as they suffered others for their own advantage; And as they have sought to remove others out of their way, so shall they be removed out of the way of others; And their honour which they have sought one of another shall be laid in the dust, and their glory shall fade like

1 Cor. 1. 20.

Serious questions concerning them.

As they have done to others, so shall they be done unto

like the flower of the field: And when the Lord brings these things upon you (O ye persecuting (yet professing) Priests and Professors, which of you shall dare in that day to say unto the Lord, Why dost thou thus? Shall you not rather be made to confesse that it will be the just hand of God upon you, when you come to be dealt withal, as you have dealt with others whom you have cast out; saying, (deceitfully) *let the Lord be glorified*, but behold hath he not appeared for them, and is it not You now (that cast them out) that hated them
Isa. 66. 5. and persecuted them, *that begins to be ashamed* and astonished? And oh that You would but observe the hand of the Lord in all these things, surely then You would humble Your selves under it, that so You might come to obtain mercy from him, with
psal. 130 7 whom *there is mercy* that he might be feared.

Here followeth the Truths Caracter of the Professors Teachers.

MOreover as concerning the chief Priests and Teachers of this Nation, which You Professors have run after, much I have to say concerning them; Oh that You had *an ear open to hear*, and a heart to receive and understand the things that I could declare of them, who with *fained words* and fair promises and pretences have deceived many of You, they have had their day of visitation, as well as You, & they have also had a day of prosperitie, wherein they have promised Peace to themselves and to You also; several of them have had some tenderness in their hearts towards God (I do believe) when they saw (by the light of the Lord in their own consciences) the heavy Yoaks and many oppressions that the upright in heart groaned and traveled under, and then there was a zeal in them for God and godlinesse, and after that power came to be overturned, whereby some of them had been silenced, then did they begin to stir themselves, and night and day laboured and endeavoured to induce You into Church Fellowship and so came too get You too under their discipline; And then began to make their party strong, and so came to prevail against them, that had been authorised by such as had kept

Note here the subtilty of the Priests

kept them under; And then they began to silence others with the same power and weapon by which they themselves had been silenced; And then they begun to turn out others by the strength of the same arme by which they themselves had been kept under, and then did they draw many after them; And then they came to be highly exalted in the Nation, and began to grow *into arrogancy and covetousnesse*, and several of them begun then to look after *great benefits*; And they having the powers of the earth much on their side, could by the help of their *order* easily get others out that were not of their mind, and so by degrees could wind themselves in; And when they were once setled in their places and livings, and got the name of Parliament-Ministers, few then durst oppose them, or find fault with them, they being setled by order of Parliament. Then did they begin to insult over many of their Parishioners, and proved deceitfull and treacherous to many of them, whose Tythe of Corn, Hay, Wool, Lamb, Hemp, Geese, Eggs, Pigs, Apples, Cheries, and Turnups, &c. these have covered and received, and when they have gotten them of poor men, they have refused to do those things which they were to do, upon whom these benefits were first conferred, and so the poor men have been constrained to hire others to do that which they judged their Priests should have done for them; as baptized their Infants, churched their Wives, and have administred that they call the Lords Supper to them, which some of your High-Priests would not do to many of their Parishioners, and so the poor men have paid double for that which is little worth; and if any of them desired to have a Funeral Sermon at their Burial, these Priests would not give it them under ten shillings at the least, neither would they admit several of their Congregation into fellowship with them, except they would take on their form, and comply with them in their Traditions, which many simple people could not do; And therefore hath that been with-holden from them by their Priests (that have exercised Lordship over them) which the people did think they had as good right unto, as their Teachers had unto their Tythe, which the poor simple people durst not with-hold from them, though they did not administer bread and wine, nor read the Service Book; But in those daies you and your Priests might do what seemed good in your own eyes, for you had

Mark their authority. How they received the wage, but did not the work.

How professors were a dread to some while they had the power in their hand.

then the ſword in your hand by which you ruled; And ſo you were for a ſeaſon a dread and a terrour to ſuch as did not fear the Lord more then you, who then had power to make Lawes, and likewiſe to diſanull Lawes; And when your Teachers had got a Law on their ſides, by vertue of which they might recover not onely the Tythe it ſelf, but treble dammage of ſuch as did detain it from them, then did ſeveral of them put it in execution, whereby they have cauſed many deeply to ſuffer, who (for conſcience ſake) could not pay them Tythe; yet theſe men of *corrupt minds* have pretended they could not do the things before-mentioned for Conſcience ſake, when their Pariſhioners required them, as to give them bread and wine, church their Women, and ſprinkle their Infants, *&c.* yet they with their defiled Conſciences could receive their Tythes, and did not ſeem to ſcruple at the receiving of them, nor yet at going to Law and taking treble dammage of ſuch as (for conſcience ſake) could not pay them; And thoſe eminent profeſſing Prieſts could *ſpoil mens goods, rifle their houſes, drive away their Cattel*, and rail as much againſt ſuch as feared the Lord in their Pulpits, as any; and many of them have been known at ſundry times to threaten us very much, and that eſpecially at ſuch times as they perceived their party prevailed, ſo that from them the people of God have ſuffered, and that deeply; And much more oppoſition we have had from them, then we have had from them that you (*their profeſſing friends*) turned out, for them to come in; And thoſe that you ſecluded were adjudged to be *ſcandalous Miniſters*; but now let the judicious and upright in heart judge what they were that crept into their places and benefices, and took their livings from them and did not their work, but proved to be more ſevere towards thoſe that did not *put into their mouthes*, then they that were thruſt out by them, who have often intruded into places by force, having received power and Authoritie from the Powers of the earth, ſo that they have prevailed, when there hath been ſcarce twenty in a pariſh for them, and the reſt of the pariſh hath been againſt them in their minds and in their hearts, yet peradventure durſt ſcarce appear ſo to be, being that he that ſhould have been a ſervant to them all, even *exerciſed Lordſhip* over them all; and they muſt be contented and ſatisfied with what he invented and ſtudied and provided for them, when

2 Tim. 3. from the firſt to the 10. verſe.

High profeſſing Prieſts as cruell and wicked in ſome things as others, yea and as prophane, as thoſe that were judged to be ſcandalous.

From whence they had their power.

And how they fed poor people with their inventions.

the

the people would rather have had that which he with-held from them.

And thus (*you Profeſſors*) when you were but few in a Pariſh, (while you had *the ſword upon your thigh*, & power in your hand) could keep a number of people under you, who were diſ-ſatisfied and diſcontented (though they ſought to hide and conceal the thing from you) with your diſcipline, yet muſt be ſubject though by *conſtraint rather then willingly*; and thus with a high hand have they exerciſed Lordſhip, and uſurped Authoritie, not onely over *tender Conſciences*, but alſo over ſimple ignorant people, who rather would have had their former diſcipline which they had been educated in, then new inventions.

How they have uſurped Authoritie, and over whom.

But in thoſe dayes when profeſſion came in faſhion and was in eſtimation, many for their own ends crept into it, and theſe high profeſſing Prieſts got many Proſelites, and many followed them in *their pernicious wayes*, and upheld them in their covetous practiſes, and ſided with them in their plots, deſigns and conſpiracies; But let people now mark well and obſerve them, how they ſtand to their principles, and how they continue, whether conſtant or inconſtant; if conſtant without ſhrinking or falling under in the time of trial, when perſecution cometh, then we ſhall the rather conclude that their end hath been good, ſimple and honeſt, in their going into that profeſſion, for which they are willing to ſuffer, and in walking anſwerable to which they hope to be ſaved: But and if they fall by bowing, complying and condeſcending to that which they have fought againſt, prayed againſt, and ſtrongly contended againſt, then they will appear to be unſtable and inconſtant, and we may the rather conclude their end was not good, nor ſingle before the Lord, in their aſpiring into profeſſion, if that they renounce it for fear of perſecution; and this may be a *Caracter* for many whereby many ſhall be made manifeſt to the Nation.

2 Pet. 2. 2.

A caracter by which their end (in creeping into profeſſion) may be known.

But what have we not already obſerved that many of you Profeſſors (with your Teachers) have already brought much contempt upon your ſelves, by deviating and falling from your principles, who have appeared to be worſe then many that did ſcarce bear the name of profeſſion; as witneſſe your making of *bone-fires*, and your giving money to others for *ringing of the Bells* (when you would not take the pains to do it your ſelves) And your drinking of *the Kings health* (till he prohi-

How they have already brought contempt upon themſelves.

bited it, by his ſerviceable Proclamation) yea many things were done by ſome of you ſome months ago, whereof ſeverall of you are now aſhamed; and among the reſt this was one great evil, (to wit) your fury and madneſſe, rage and perſecution which you run into againſt us (the people of the Lord) about the time that the King came into the Nation, when you were afraid your ſelves of being called in queſtion; Oh! what *havock* did you then in ſome places make of us, to manifeſt to all that you were not of us; how then did you ſide with thoſe that roſe up againſt us; inſomuch that *had not the Lord been on our ſide*, and appeared for us, in all likelihood, you with thoſe with whom you joyned would even have ſwallowed us up.

One great evill of theirs manifeſted.

Note.

For at that time it was the expectation of many, that we ſhould have been given up into the hands of the rude multitude, and ſo to have become their prey; but hitherto the Lord hath not ſuffered it to come to paſſe according to the expectations of many, which the Lord hath fruſtrated in a great meaſure, and marvellouſly did *he ſtill the raging of the boiſterous Sea*, and after a great ſtorm we beheld a ſudden calm, which we look upon to *be the Lords doing, which indeed was marvellous in our eyes.*

Though I have here a little digreſſed from what I have to ſay further concerning the *Caracter of your Teachers*, now I purpoſe to come to it again, for my Spirit is grieved with their treacheries, and the ſouls of the Righteous are vexed from day to day with their deceitful dealings, and hypocritical flatteries and pretences; and if the Lord ſhould give them up into the hands of their adverſaries, as we have been given up into theirs (by ſuch as ſhould have protected us from their crueltie) it would be juſt with the Lord, who hath a controverſie with them, becauſe they have exalted themſelves more then him; And therefore will he in proceſſe of time (I believe) throw them by, as he hath done *Parliaments, Protectors* and *Counſels* that upheld them, who are now become as withered branches, though once they ſpread themſelves as *a green Baytree*; * & then did theſe cuning men ſhelter themſelves under them, untill their branches begun to wither, and then they withdrew, and crept towards thoſe that ſeemed to flouriſh the moſt, but many of their friends are departed, and ſcattered, and contempt is powred out upon them, and their ſtrength is departed from

*How they ſheltered themſelves alwayes under ſuch as did flouriſh the moſt, and what is befallen their friends.

from them, and the power that they once had in their hands it is taken from them and given to their neighbours; And therefore have theſe Teachers that made ſo many Addreſſes to them (with large promiſes, that they would ſtand by them to aſſiſt them with Lives and Eſtates againſt all enemies and diſturbers whatſoever, &c.) withdrawn from them, when they ſaw they could not ſave themſelves nor help them; to what end then was their bleſſings, wherewith they had bleſſed them, and their prayers which they had made for them? ſurely many were deceived by them, who thought *they had leaned upon the Lord, and that he had been among them*, and that therefore no evil could have come upon them; yet even at that time when they cryed peace, came ſudden ruine and deſolation even in one day upon many, whoſe confidence was more in the arme of fleſh then in the Living God. Jer. 6. 14. 15.

Surely had not theſe Teachers (of whom I write) renounced them that once were their onely friends, and cryed up thoſe whom before they had detected, they had fallen with them that fell, and they had been ſplit when others were broken to pieces; but what! do they think they ſtand yet; if ſo, let them take heed leaſt they fall, for aſſuredly they ſtand upon very *ſlippery places*.

It hath been obſerved, how that their renowned friends by all their back-ſliding, revolting, conforming, ſubmitting and condeſcending from one thing to another, could not become guiltleſſe and inexcuſable, neither could they thereby keep their places of preferment, preſerve their honour, retain their reputation, and continue in Authoritie, but were by degrees wrought out by a generation of men that were as ſubtil and politick as themſelves, but this was done by degrees, and not all in one day; now ſuch as perceived what things would tend to, that begun to break forth among them in Authoritie, who could not renounce their principles, but would rather throw in their Commiſſions, ſurrender their places, and lay down their Armes, then they would act contrary to their Conſciences, ſuch got more honour by their ſo doing (though then it was contemptible) then they got that continned ſo long as they could in power, by their becomming all, almoſt to any thing, till that their inconſtancy appeared in almoſt every thing, and then ſome would ſcarce truſt them in any thing: And thus it hath

Note.

Wherein ſome was more noble then their ſellowes.

hath happened unto the *Rock of your* Teachers *(once) defence*, which is now broken, and breaking down; Let not them think then totally to escape, for though they may be spared a season as *Solomon spared Abiathar the Priest, and Shimei that curst his Father*, 1 Kings 2. yet they shall not alwaies go *unpunished*, though for the present they may yet a little escape that which is decreed to come upon them, even till their measure of iniquitie be as full as the *Amorites* was.

Surely he that executed justice and judgement upon their consorts will not *hold them guiltlesse*, who have been the instigaters and stirrers up of one party against another, to the bringing the Nation into much distraction and unsetledness, confusion and disorder, yet many of the Rulers have not considered it, nor laid it to heart, but have been generally leavened with their Spirit, and therefore hath their counsell been unto them as *Ahithophels* was unto *David* and *Absalom*, which was unto them in those daies as *if a man had enquired at an Oracle of God*, even so hath the Counsel of many of the High Priests been unto many in profession that have been in Authoritie, who are at this time laid aside, and (as it were) are removed out of the way; Now behold, have not those men been much cast down since their counsel is come to nought, and since others have been put into their places, have they not been wroth in their minds, and are not their countenances somewhat fallen, and hath not the Lord already begun to abase some of their *haughtinesse*, and to lay their *loftyneſſe in the dust*; But now observe their deceit and subtiltie in their striving and labouring to curry favour, and to get into reputation and esteem with those that now are in Authoritie, who have not much liking to the ware which they have sold for many years, therefore doth some of them (and it is expected many more may in time) already begin to traffick again with that which is most vendible, and the most pleasing to the *major* party, which they will strive to keep on their sides.

Isa. 2. 17.

Note.

What the expectations of many are.

So that already several of them have begun to trade with that again, which for some years have lain by them as a thing that had been old and so grown out of fashion; but now when they perceive that people will buy it rather then that which they trafficked withall, they will willingly lay that aside which people slights, and deal with that which people

do

do moſt eſteem; ſo are like unto wary Merchant-men, who obſerves what Merchandize is the moſt Commodious, and will vend the beſt among thoſe they deale withall, even that will they provide for them, partly for their own advantage, and partly for pleaſing of the People; even ſo it is with theſe *Babyloniſh Merchants, that have made Merchandize of mens ſouls*; when they ſaw that their reading of the *Common Prayer Book*, and their obſerving of the things therein required, were not allowed of by the Powers of the earth that then were in being, then did theſe cunning men begin to ſtudy to find out a ſort of Merchandize that would be more deſired, and more ſatisfactory, and ſuch as had a finer colour, and a better ſhew then that which many profeſſing people could not well away with in thoſe daies; And then did they begin to pray by the ſpirit (as they pretended) without a conſtant form, and that they found to be more taking with many then the other, and they began to expound Chapters, which was more taking with many, then reading of *Homilies*; and kept *Lectures*, which was more pleaſing to Profeſſors, then keeping holy daies; and ſet daies a part to give thanks in, which they called daies of *Thanksgiving*, and likewiſe *daies of Humiliation* (ſo called) they had; which had a more ſhew of godlineſſe, then *Play daies*, which ſome ſet apart for Sport and paſtime; And they likewiſe did ſee, that gathering people into *Church Fellowſhip*, and adminiſtring that they called the Sacrament, onely unto ſome (whom they judged to be believers) that this would be more acceptable unto ſome (who were difficult to pleaſe) then to Adminiſter the *Sacrament* unto all; and to Baptize the children of ſuch as they counted Believers onely, would be more pleaſing to ſome, then to baptize all without making a difference; And to read Chapters, ſing Pſalms, and to make repetitions of the heads of Sermons, and to make Prayers Evening and Morning in Families, that this was more accounted of, then reading a Prayer or two out of the Service Book; And when theſe *Prieſtly Merchants* ſaw that this Merchandize was more vendible, and that they that could ſet it out with the moſt elegancy and curioſity, with the excellenteſt excellency of ſpeech, ſuch came to be moſt in eſteem with the richer ſort, then began abundance of them to get into this conformity, or at leaſt to imitate it for their own ends, when they ſaw

They are like unto ſubtile Merchant-men.

2 pet. 2.

Obſerve their craft and policy.

How they changed their Merchandize.

saw that he that sold the old ware was not to be tollerated, maintained nor upholden, then did they almost generally strive to get into that way of traffiking, which they deemed would be most *commodious*, and would bring them in the most gain, and which they knew would be the best pleasing unto professing people which then begun to bear the greatest sway in the Nation.

How they strove to please such as did bear rule.

Thus they have done heretofore when there was a great change in the Nation; And behold, what do they now? Is not that becoming old, and growing out of fashion with them which was new about the beginning of the wars? and is not that come and coming again into request and estimation, and so now vendable again, which then was old, and lightly esteemed by many? And is not that the cause wherefore some of these men leave trading with the wares, which of late were in esteem, but now are not so much regarded, by them that are in power, as they have been by them that have been in authority; and therefore will they now traffik again with such things as they perceive are most pleasing to peoples fancies, though for many years they have laid them by, and have been as of no reputation with them, but now the powers of the earth allowing them, and seeming to stand by them, and to help and assist them against such as do not allow of their Merchandize, this is a great encouragement to them; * And therefore do many of them, even do what in them lies, to get the powers of the earth on their sides, for they know they have as much need of their help now as ever; And therefore have they begun already (in effect) to cry out unto them, as the *Jews* did unto the men of *Israel*, who cryed help, this is the man that teacheth all men every where against the people, and the Law, &c. So the Priests they have cryed unto the long Parliament, and they heard their voice, and did in part answer their requests, as appears by *an Ordinance* of theirs, which they made *in November* 8. (so called) 1644. *for the true payment of Tythes and other such duties, according to the Laws and Custome of the Realm.* So when they were dissolved and broken, they made their addresses unto him * that had dissolved those that had holpen them before, and they made their boast of him, stiling him *the most Illustrous Light of these three Nations, the Light of their Eyes, and the breath of their Nostrils; their Glorious Sun; the Nations pious and*

Why they change their Merchandize.

* What need they have of the help of the powers of the earth, and how they are begun already to cry unto them. Act. 21:28

* What the long Parliament did for them.

* That was O. C.

Their lies and blasphemies manifested.

and worthy Patriot, that gave them life and light to their fainting spirits, a Moses that had led them out of the Land of Ægypt, who had given them more then a taſt of the cluſters of the grapes of Canaan into their cup; Thus did they ſtile him & write of him in their addreſſes to his Son* after his diſeaſe, ſaying, *though their Sun was ſet, yet no night enſued, &c.* So unto him (to wit *O. C.*) did they lift up their voices, and ſent their Petitions, and he heard their cries, and did in a large meaſure anſwer their requeſts, as appears by his reviving of an *Ordinance, in the years*, 1654. Yea he was ſo careful and tender over them, that he and his Parliament enacted, **That if any moleſted, hindred or diſturbed them, when they were officiating and doing their duty, or in their going to or returning from their places of worſhip, the party ſo offending was to be committed to Priſon, and there to remain without Bail or Mainprize, until the next General Seſſions of the Peace, to be holden for the County, &c. And if upon information, preſentment, or Inditement, ſuch perſon or perſons ſhall at the General Seſſions of the peace be found guilty, for maliciouſly, wilfully or of purpoſe, moleſting, letting diſturbing or otherwiſe troubling ſuch Miniſter or publique Preacher, or making any diſturbance as aforeſaid, every perſon ſo convicted, ſhall forfeit the ſum of five pounds, or at the diſcretion of the Juſtices, ſhall be ſent to the houſe of Correction to be ſet to hard labour with ſuch moderate correction as in the diſcretion of the ſaid Juſtices ſhall be thought fit, &c.* Come ye Prieſts (who ſay he was *the light of theſe three Nations, and the light of your eyes, and life of your fainting ſpirits*; *And a Moſes that had led you out of the Land of Ægypt*) come tell us where did ever *Moſes* (*who wiſhed that all the Lords people had been Prophets*) make ſuch an Act or Ordinance as this) to protect the Prieſt by, in the time of the Law? Had the Prophets and Apoſtles any ſuch *Acts* or *Ordinances*, thus to deal with ſuch as moleſted them in their *going or coming to, or from their meetings*? Surely no, what was this one of the *cluſters of the grapes* he put into your cup, which are indeed more like the Garlick of *Ægypt* then the fruits of *Canaan*: And ſundry cluſters of ſower Grapes did he and his Parliaments put into your cups, yet would not your mouths be ſtopt, neither would you ever be ſatisfied, nor ceaſe clamouring and crying at their judgement ſeats, being as unſatiable as thoſe men the Prophets ſpoke of *that never have enough*; Though they

* Which are to be ſeen in the abſtract that I have taken out of their addreſſes to *R. C.*

This *Ordinance* was made by the Parliament for Tithes, *Ann.* 1647.

* *Vide*, An Act made by *O. C.* and his Parliament, *An.* 1656.

How *O. C.* above many in his day helped them.

The Prophets and Apoſtles had never ſuch an Act made on their behalf.

How tedious they were, and how difficult it was for the Magistrates to keep them quiet, or to be quiet for them *Vide O. C.* Ordinance made, *An.* 1654.

they made *Ordinance* after *Ordinance* for you, yet could they scarce keep you quiet, nor be quiet for you, when they had turned others out to put you in, their great care was to procure you *Parsonage-houses*, *Tythes* and other profits, as *Salleries* and *Augmentations*, as appears from an Ordinance of Parliament, Entituled, *Ministers placed in livings by Authority of Parliament*, made in the year 1647. And it likewise appears from another Act of Parliament, made in the year 1649. *For the maintenance of Preaching Ministers.* And it is manifest, that you had their help and assistance in getting of your Tithes, as the *Ordinance* it self will shew, which was made by the Parliament, *An.* 1647. and revived by *O. C. Anno.* 1654. *for the true payment of Tithes and other duties.* Thus it appears, how he and the Parliaments that were in his dayes helped you with their power; And then did you pray for them, while they put into your mouths, after they had put you into the *Parsonage-houses*, and given you *Tithes*, *Salleries and Augmentations*, and placed you in *others Livings by their Authority*, and afterwards protected you in them, ordering such to be apprehended by their Authority (as obstructed the payment of Tithes, and other profits due by the Parishoners (as they pretended) to you whom they placed by their Authority, and such were to be sent to Prison, there to remain until they made you satisfaction, who were placed by Authority of Parliament; (*note*) where were any of the Prophets, Apostles, or Ministers of Christ so placed? *That had tryal of cruel mockings and scourging, of bonds and imprisonment, who wandred about in Desarts, in Mountains, in Dens and Caves of the earth; And had no certain dwelling place in any Parsonage-house whatsoever*, neither were they placed in other mens livings, by authority of *Parl.* neither do we read that they had *Sallaries* and *Augmentations* allowed them by the powers of the earth for preaching: neither doth it appear from the Scriptures of Truth, that ever the Magistrates had any trouble with them, for providing them *Livings*, *Sallaries* and *Augmentations*, nor yet with making of *Acts* and *Ordinances* for the punishing of such as molested, troubled, or disturbed them, and injoyning people to pay them their Tythe, &c. nay, but on the contrary, the Magistrates in their dayes were troubled with such a clamorous generation of men as you are; who cryed out unto them to help; And their eares being open to them, as the powers of the earth hath been unto you, they came to have trouble upon trouble, with exe-

How the Magisttates heretofore have been troubled with the Priests

How they were placed in places by the authority of man, and not by Christs *Heb.* 11. 36,37,38.

How the Ministers of Christ had no Augmentation allowed them or provided for them by the powers of the earth.

cuting

uting of their wills upon the innocent: even as the Magistrates of this Nation have had, first with you, till they made you Lawes; And secondly, with executing these Lawes upon the innocent, and some like your selves have imputed the case of their trouble to the innocent and harmlesse people, whom you troubled the Magistrates withall, when they could not for Conscience sake pay you Tythe; or if they spoke to you in *the time of your worship*, or in your *going to it or coming from it*, then you have cryed out they *disturbed you*, and then the *Mayors Justices of Peace*, and other *inferiour Officers* must be troubled with you till they execute that Law upon them, which the Parliament was troubled with making for you.

How they have had trouble with them

How Officers must be troubled w Priests

And in this very thing you have been the men that have been chiefly accessary to abundance of the trouble which the Magistrates of the Nation have had for this fourteen or sixteen years, as many can testifie who have had their share in the trouble with you, upon whom trouble now is come, and they can neither deliver themselves nor you.

How have broug troub upon Rulers for ma years.

Thus it appears that *O. C. your nursing Father*, (as you have called him) and the Parliaments that sate when he ruled did much for you, and therefore did you in your Addresses to his Son (*for whose Succession in the Government you blessed God, stiling him your most excellent Prince, Soveraign, most serene Highnesse, your Joshua, and Solomon*, &c.) seemingly much bewail the *sad stroke of Providence that took away the breath of your nostrils, and smote your head from off your shoulders*, &c. As in your Addresse to R. C. from Coventry City, so when the Lord in his wrath had removed him whom you had so flattered and applauded, then did you begin to crave the help of his Son, (whom you looked upon to be the *Lords Joshua, which he ushered in* (as you say) *when he took away Moses*) and many were your Addresses which you sent from sundry parts of the Nation unto him; an abstract out of which I think good to publish to the Nation, that both high and low, rich and poor, may take notice of your flatteries, and see you to be incontinent, and truce-breakers, hypocrites and dissemblers; And that your folly may appear unto all men, that henceforth the Rulers of the Kingdome may not be deceived by your flatteries, as many have been before them. And seeing you made so many Addresses in so little a time unto R. C. how many then might you make unto his Father.

How they flattered R.C. when they sought his help.

The end wherefore their following Addresses were published to the Nation.

But first of all I am determined to speak something to the Addresses of some Independants and Anabaptists. As first, *Doctor Tho. Goodwin* (*so called*) in the name, and by the appointment of the Officers and Messengers of above an hundred Congregational (*a*) Churches, from several parts of the Nation addressed to R. C. representing their humble acknowledgement and most affectionate duty to him in a speech; wherein they say they have not eaten the bread of adversity, nor drunk the water of (*b*) affliction, but have served God in abundance of all things in their Land: All which mercies have been continued to them, through the protection of that great (*c*) *Mordecai* that sought the weal of the people, *&c.* Moreover they gave R. C. to understand, that they had shewed their harmony with the most Orthodox, at home and abroad, they expressed their assent to that confession of faith, to which all the Reformed Churches, with the Churches of *Scotland* and *New-England*, (*d*) had given their Assent unto; namely, the Articles of Religion approved and passed by both Houses of Parliament, to which they unanimously without the least contradiction, (*e*) (as he said) assented and agreed: They also committed their faith unto his (*f*) trust, as their chief Magistrate, to countenance and propagate it, and engaged themselves to pray for his Highness both in private and publick Assemblies, *&c.*

(*a*) What aid fear begin to possess you (oh ye Professors) that you also must make your addresse, and bow your knees by proxeries, what example for this had you in the holy scripture.

(*b*) If you have not, many good people in this nation have,

to whose bonds you congregational Churches have added affliction. (*c*) If you mean *Oli.* he was liker *Hamon* then *Mordecai* in his self-seeking honour and promotion, more then the weal of Gods people, who stood at his gates like *Mordecai*, and when he in great pomp hath come by could not bow unto him. (*d*) If your faith be one with theirs in *New-England*, then we know how far it will extend; yet we have better hopes of many of you, then of them of *New-England*, whose desperate wickedness have extended to the taking away of the lives of the innocent, whose blood continues crying for vengeance upon them who have done that horrid wickedness, which cannot but amaze the simple among you, that yet retain any tenderness in your hearts towards the Lord and good people. (*e*) We have not yet found so many of you in one mind, without contradicting one another, especially in matters pertaining unto Religion. (*f*) Oh miserable men! had your faith been the faith of Gods Elect, you needed not have been so faithless, neither would you have been so foolish, as to have committed your faith to him to countenance and propagate, who could not propagate, defend, and protect his own: Oh you of little faith, who were so suddenly surprized with fear, when you saw you had lost the protection of that great *Mordecai*, then you shewed your selves like the Reformed Churches (*so called*) indeed who run with them for help, from him that then had the power in his hand, for whom you then engaged to pray, but do you now according to your engagement?

The

The Independants (so called) did not onely make their Addresse as before mentioned, to R. C but sundry Churches of the Baptized (g) people, they also made their Addresses to R. C. wherein they acknowledged the much benefit they had reaped under the Government of his Princely Father of precious *h)* memory, and that he had been unto them as a nursing Father; And therefore did they lament for his death with the words of the Prophet; *My Father, (i My Father, the Chariots of Israel, and the Horsemen thereof*; Further they declared they would immediately lift up their hearts and hands to God, that he might (*k*) long continue prosperous in the Government, and they promised to contribute their cordial assistance to their ability, *&c.*

(g) What could not your faith keep you out of Egypt neither, but you must run with Presbyterians and Independants into Egypt for help? tell us (that could not go with you) what found you when you came there? did you not rather get shame and reproach thereby, then either help or profit? what did you not know before you went that the Egyptians help was in vain, and to no purpose, would it not have been more honour and advantage to you to have stood still, and in the faith and patience to have waited upon the Lord, then to have run down into Egypt, and to trust in the shadow thereof, which is now become (and that justly) your shame and confusion? (*h*) Doth his memory yet remain precious to you, wherefore then do you not strive to wipe away the reproach that is cast upon him? (*i*) If he was your Father as *Elijah* was *Elisha*s; then tell us whether his spirit of policy do rest upon you since his departure, as *Elijah*s spirit did rest upon *Elisha* after they were both parted asunder yea or nay? (*k*) But it seems that you with your lifting up your hearts and hands to God could not prevaile with the Lord, (as *Jacob* did that wrestled with him) though you had the help of the prayers of the Officers of the Army, and the help of the prayers of above a hundred congregational Churches; And likewise you had the help of the prayers of *Lord Majors, High Sheriffs, Aldermen, Lords, Knights, Recorders, Gentlemen Bayliffs* and *Priests*, both in the Country and Cities, as appears by their several Addresses; yet it is manifest (I say) that you all could not prevaile with the Lord, for to continue him long, and prosperous in the Government, out of which he was soon excluded; And who of all you Addressers, whether of the Officers of the Army, or of the members of above a hundred congregational Churches (commonly called Independants) or of the members of the baptized Churches, or of the Majors, Aldermen, High Sheriffs, Recorders, Lords, Knights, Bayliffs, Gentlemen and *Priests*; NOW which of you all have proved true and faithful to him, according to your vowes, promises and ingagements, in using the utmost of your ability for the preservation of his Person and Government? have you not rather all proved treacherous and deceitful, and so may assume the shame unto your selves, which is very justly come upon you all, Isa. 30 2. 3. 7. 13.

Now shall I come to the Addresses of the Priests to R. C. which they sent or Communicated to him after he was Proclaimed, which may somewhat tend to the manifesting of their folly

folly and treachery, deceit and hypocriſie to ſuch as fear the Lord and hate double dealing, which is not comely nor convenient among Chriſtians.

And firſt, the Prieſts of the City of *London* and *Southwark* (even the eminenteſt of them) as Dr. *Reynolds*, Dr. *Spurſtow*, Dr. *Seaman*, *Aſh*, *Calamy*, *Manton*, *Jenkins*, *William Cooper*, &c. did for themſelves, and in the names of many others of their Brethren, make a very hearty (*l*) Addreſſe (ſo called) to R. C. and did confeſſe they owned him as Prince of theſe Nations, and Captain-General, and ſaid they would alwaies (*m*) pray for him and own him in thoſe (*n*) Capacities, &c.

(*l*) Oh ye Doctors and chief Prieſts, where do you read

that ever the Prophets or Apoſtles made Addreſſes to men in Authority after this ſort? did not fear take hold upon you, and were not many of you afraid that you ſhould have loſt your Benefices, and that you ſhould have been turned out of your places, and did you not therefore make your Addreſſe unto him who was then the ſupream Magiſtrate in the Nation, whoſe protection you deſired, and for a ſeaſon obtained it, but it would have been more honour to you if you had never craved it, by your Addreſſing to him whoſe help was ſo ſmall, and his time upon the Throne ſo ſhort, which had you known it in time, I believe you would not have ſo manifeſted your folly and weakneſs to the Nation, as you did in that very thing. (*m*) But have you not now ceaſed praying for him? And are you not of another mind now, then you were when you thus Addreſſed to him? (*n*) But I ſuppoſe, you now neither own him as Prince of theſe Nations, nor yet as Captain-General, and ſo are fallen from that which you have given under your hands; And therefore is contempt and ſhame come upon you, *you Doctors and chief Prieſts* of the City of *London* and *Southwark*.

The Addreſs of the Prieſts *and others in* Hartford *County, and in the Burrough of* St. Albans.

WHerein they ſpeak deceitfully of his Father, and affirms that the Lord had made him as a *Joſhua* to redeem (*a*) his people from their wilderneſſe eſtate, and lead them in a good meaſure unto a *Canaans* (*b*) reſt, (yea) it makes them ſmite upon their thighes, ſaying, what have we done (*c*)?

(*a*) But he did not redeem you out of your envy wrath,

pride, nor covetouſneſſe, for in that he found you, and in that he left you. (*b*) And to *Canaans* reſt you are not yet come, but you are further off it, then you were when you firſt expected Redemption by him that was not able to redeem himſelf. (*c*) Oh you have done very foolifhly, you have preached for hire, you have borne Rule by your means, you have done that to others you would not have others to do unto you, you have impriſoned and ſhamefully intreated the Lords Servants and Meſſengers, and the Lord will not hold you guiltleſs for ſuch things as theſe.

They

They also prayed that the Lord would both cause the mantle and Spirit of their departed (d) *Elijah* to rest upon his head and heart; And with all cordialnesse they did declare their solemn resolutions, with their lives and all that was dear unto them in their hand, to (e) continue true and faithful to him, as their supream Governour, according to the Humble Petition and Advice, &c.

(d) If you mean *O. C.* I say he was not like *Elijah* but rather like unto king *Ahab* who killed and took possession; And did not *O. C.* the like? Who in his life time, was often reproved for his wickednesse, but the same hatred was in him against some that reproved him, that was in *Ahab* against *Elijah*, 1 *Kings* 21. 16, 19. And you (who flattered him in his life time, and wrote thus of him when he was dead and gone) have been like unto *Ahabs* four hundred Prophets, that with one accord declared good unto that wicked man; but *Michaiah* the True prophet of the Lord, the King hated him, because he did not propheſie good unto him; So he was committed to prison, and fed with bread and water of affliction, but the lying Prophets, (into whose mouth a lying spirit was entered) they went free and escaped punishment as you have done, when the true and faithful Servants of the Lord have been committed in his name whom you called your *Elijah*, read 1 *Kings* 22. chap. (e) True and faithful to him you have not continued, neither did ye ever hazard life, liberty or estate on his behalf that we know of, neither would you appear with any of those in your hands on his behalf, when he was turned out of that, which you with fained words pretended to stand by him in; but these your lies and fained speeches, are but like unto your brethrens; which will become your shame and your burthen.

The Addresses of the Priests of Surrey *and others, unto* R. C.

WHerein they say, They cannot but mourn under that inexpressible loss that these Nations sustained, in the death of so choice and eminent a Servant as his late Father, the most (f) renowned that ever ruled in these Nations: They presumed to present themselves the Real Friends (g) of his late Father, who spent his dayes in the cause of God and his people, till the world was no longer (h) worthy of him, &c.

(f) What more renowned by you then any King that went before him?

(g) Had you not been his friends, he would not have had such care of you, to have placed you in other mens livings, and to make Acts and Ordinances on your behalf, whereby you might get your Tithes, and possesse with quietnesse your Parsonage-houses which he turned others out of, for you to come into. (h) He was not therefore taken out of it; for many that are more pretious then he was, yet remain in it, witnesses against the wickednesse of it.

The

The Addreſſes of the Prieſts and others of the County of Suſſex, to R. C.

WHerein they deſire him to own and encourage the faithful (*i*) and induſterous Preachers of Chriſts Goſpel, and to preſerve them from (*k*) reproach; And they do likewiſe declare, they will own him with their lives and eſtates, againſt all parties and intereſts (*l*) whatſoever, who ſhall preſume to diſturb his Government upon what colour or pretence whatſoever, &c.

(*i*) You are not the men that have proved faithfulfor you have been in conſtant and unfaithful in more things, then in this concerning him. (*k*) How ſhould he preſerve you from it, when you bring it ſo wilfully upon your ſelves, as you have done in this. very thing. (*l*) Wherefore did you not then appear for him when he was ejected and laid aſide, ſurely you have not meant as you ſpoke in your Addreſſes, ſo exceeding contrarily you have acted, inſomuch that it will be hard for you to get the reproach wiped away that is fallen upon you, who have not done according to your ingagements, neither have you fulfilled your promiſes; and therefore doth the reproach and oblique (*which you ſpeak of*) lye upon you.

The Addreſſe of the Prieſts and others of Colcheſter *unto* R. C.

WHerein they pretend grief and (*m*) ſorrow for the great loſſe of theſe three Nations, in the death of his Father of bleſſed (*n*) memory; They declare he hath been lawfully nominated and appointed to ſucceed in the Government of theſe three Nations; So that they do with unanimous conſent acknowledge him to be undoubted Protector, and rightful chief Magiſtrate of this Common-wealth, and are reſolved (*o*) by the bleſſing of God, to adher unto and aſſiſt him therein.

(*m*) But was it not muchmore in words then really in your hearts. (*n*) Is his memory yet bleſſed amongyou [*o*] but it is manifeſt, your reſolutions were ſoon altered, when you perceived another party turn him out and lay him aſide, which of you then retained your reſolution in adhering unto him, or in aſſiſting of him? but your high ſwelling and boaſting words did him little ſervice, when he had need of your aſſiſtance, for then did you withdraw from him, like the reſt of your

your brethren, whom you did not come behind in Addreſſing unto him, nor yet in revolting from him; ſo you are like unto them in thoſe things, and therefore muſt your words become your burthen, as their promiſes muſt become theirs, and all of you muſt come to judgement for theſe things.

The Prieſts and others of Suffolk *Addreſſed to* R. C.

SAying, the ſad thoughts of his Fathers moſt lamented death filled (*p*) all their hearts with ſorrow and tears, yet (ſay they) although *our Sun is ſet, no night hath enſued*; And their prayers were that his Government might ſtill be as a morning without (*q*) clouds; and they aſſured him, they ſhould continue their chearful ſubmiſſion to his Government, and ſtand (*r*) ready in the utmoſt capacitie wherein they are enabled to ſerve him.

(*p*) Yet it did but little appear in ſome of you otherwiſe then in hypocriſie

(*q*) but it is clear that your prayers have not prevailed for it never was ſo clear as a morning without clouds; but might well have been compared *unto an early dew, or unto a morning cloud*, becauſe it was ſo ſoon vaniſht and gone, notwithſtanding your prayers and the prayers of your brethren. (*r*) Ready you were not to aſſiſt him in the utmoſt capacity, wherein you were able, when others oppoſed and withſtood him, and prevailed againſt him; where was there one of you to be found in readineſſe to perform what you have promiſed? If *R. C.* put confidence in ſuch as you, it is then not ſo much to be admired, that thoſe things befel him (which unavoidably are come upon him) as it is to be wondred, that you yet have eſcaped as you do; but look to your ſelves, and conſider how ſundry of the Powers unto which you have addreſſed, are fallen and overturned; And your ſtanding is on *ſlippery places*.

The Prieſts of Norfolk *and of the City of* Norwich, *they Addreſſed to* R. C.

AND profeſſed their deep ſenſe of the loſs of their late renowned Protector [*s*], the Common-wealths moſt tender Father, and they did ſolemnly promiſe [*t*] and engage themſelves faithfully to ſerve and obey his moſt *Serene* [*u*] Highneſs as his Liege people, in the defence of his perſon and (*w*) Government with their lives and eſtates, *&c.*

(*s*) Had he not protected you in your Parſonage-houſes (which had been other mens livings) and Tythes and Benefices, and allowed you Salleries and Augmentations

tations you would not have renowned him ſo much as you pretended to do. (t) Your Promiſes and Engagements were to little purpoſe, for which of you all can come forth, and ſay, he doth both keep and obſerve them (u) theſe fained words that you ſpoke in hypocriſie you may now be aſhamed of, and your ſpirit of deceit is now manifeſt, that you have ſpoke and wrote from. (w) When or where did you defend it, either with your lives or eſtates? Oh ye deceitful men.

The Prieſts and others of the County of Bedford *Addreſſed to* R. C.

(x) If you mourned at all, it was ſo little, as that ſudge few or none perceived it, for many of you had little affection to him in your hearts, notwithſtanding all your flatteries and deceitful expreſſions, wherewith your Addreſſes are filled, which ſavours meerly of hypocriſie and deceit, and not of ſincerity & truth. (y) There were many in the Nation that are looked upon to be good people, that had not good ſatisfaction in the thing; but lies in hypocriſie you could tell him, like the reſt of your Brethren. (z) If it had ſtood ſtrong, it would have ſtood longer; but it was not according to your (profeſſed) hope, who begun to cry to it and look for help from it, becauſe it was a Mountain. (a) You had better have kept your Teſtimony to your ſelves, then to have produced it, and not to ſtand true and conſtant to it. (b) But where did any of you appear to aſſiſt him in your capacities, in a needful time when many forſook him, then did you alſo leave him (inſtead of ſerving and aſſiſting him) like the reſt of your deceitful brethen.

AND in their Addreſſe, they profeſſed their mourning [x] (for his (and his countries renowned) father) was turned into joy by his happy and peaceable enterance into the Government of theſe Nations, to the aſtoniſhment of the enemies and ſatisfaction of the good people (y) thereof; and they hoped God would make his mountain to ſtand ſtrong. (z) And they thought it their duty, to give a publick teſtimony [a] of their hearty affections, and readineſſe in their ſeveral places, and capacities to the utmoſt of their powers, faithfully and cheerfully to aſſiſt [b] and ſerve him, &c.

The Prieſts *and others of* Buckingham *County Addreſſed (as others did) unto* R. C.

[c] Are you not of mother mind now, when his

AND in their addreſſe, they expreſſed their deep ſence of their great loſſe by the death of his Father, of ever bleſſed memory [c]; And they hope he will make the example [d] of his Father to be his patern; And they alſo did declare they

would

would be ready to testifie their affections [e] to him and obedience to his Government.

memory begins already to be detested in making.

ed by many. [d] Do you mean in his placing you in other mens livings, and Acts and Ordinances on your behalf, by which you might recover your Tythe, Sallaries and Augmentations; or do you mean his suffering the Innocent to be committed to prison in his Name, and suffering their goods to be spoiled, their Cattel to be driven away, and they to be made a prey upon in his name? this his Father did, and if he had followed his example according to your hopes, then he might have done the like. [e] While he was in power, and that you expected help from him, then were you seemingly affectionate to him, but when he begun to be opposed, then instead of obeying and assisting him, you desented from him.

The Priests and others of the County of Northampton *Addressed to* R. C.

AND in their Addresse they speak of the precious memory of his thrice Renowned Father, who was so in love and tenderneſſe to the people of God (*f*), in zeal for Reformation in Church and State, in bounty and compassion to the suffering Saints (*g*) under whose shadow we sate for a time with great safety (*h*) and sweet repose; And that they were amazed at the divine stroke that took from them in a time so unlooked for, (*mark*) the light of our eyes (*i*) and the breath of our nostrils, whom they declared to be the wisest and most glorious (*k*) of Princes; And so treading (*l*) in the steps of their Brethren that had gone before them, they humbly prayed That his Highneſſe would exercise just severity against despisers of dignities (*m*), and revilers of Authoritie, whose *unhallowed* (*n*) *tongues* spare not to flash out their insolent (*o*) reproaches and impious execrations against your Fathers Sepulchre, and your Highneſſe Throne.

(*f*) Had he been as you say, then would he not have suffered so many of them to have lain so long in prison as he did; neither would he have suffered such flattering

deceitful men as you, to have made a prey upon them as you did. (*g*) When their suffering was laid before him, he would very seldom put forth his helping hand to assist them, but rather strengthened your hands against them, so their suffering was continued unto his dying day; And at his death he left many of them in prison, which brought Infamy two-fold upon him, rather then thrice Renown. (*h*) Yea his care was over you as appears by the Acts and Ordinances before mentioned, which were made on your behalf, by him and his Parliaments, which being now repealed and nihilated, you are forced to creep under the shadow of these, whom he and you in those dayes called the common enemy, against whom you with him took part: And when you had over-

come

come them, you got into their Livings and their Parſonage houſes, in which you ſate under *Ouvers* ſhadow, with great ſafety and ſweet repoſe; (*i*) Be not then offended at us hereafter if we call you blind guides, and ſay you are Phyſitians of no value, ſeeing you have confeſt that the Light of your eyes, and the breath of your noſtrils is taken from you: (*k*) What, was he more glorious then the Lord of Glory, who is called the Prince of peace? if ſo, how then came his Glory to fade to almoſt nothing, ſo that it is now become but as a dead and withered flower of the field. (*l*) So being found ſpeaking lies in hypocriſie, I confeſſe with you, you are treading in the ſteps of your Brethren, who have dealt deceitfully like your ſelves. (*m*) Many that feared the Lord did as much deſpiſe the dignities wherewith O C. was dignified, as *Eliſha* deſpiſed the gift of *Naaman*, 2 Kings 5 16 (*n*) Your tongues appear to be unhallowed by the many lies that are ſpoken by them in hypocriſie. (*o*) And are not you now become of the number of them that flaſh out inſolent reproaches againſt his Government and Sepulchre, and ſo become guilty of that which you would have had others puniſhed for, and therefore are inexcuſable your ſelves?

That his Highneſſe would countenance a faithful (*p*) ſound, able, and godly Miniſtry. And that his Highneſſe would ſtill own and adhere (*b*) unto the faithful Friends and Counſel of his Renowned Father; Then ſhall the people of God be with you, to obey (*r*) you, to aſſiſt you, to love you, to rejoyce in you, to bleſſe God with inceſſant (*s*) prayers for you; And as for themſelves they unfainedly acknowledge (*as falſly they ſaid*) themſelves obliged to pay unto his Highneſſe, all the duties of faithful Subjects to a good and worthy Prince, even to the utmoſt hazard (*t*) of life and eſtate, &c.

(*p*) You have proved both unfaithful and unſound in the ſight of God and men.

(*q*) But which of you now will adhere unto them in their diſtreſſe, like as you did in their proſperitie, when they were in power, and able to help you, then for your own ends you could follow them and adhere to them. (*r*) But when he injoyned the people of God to pay ſuch deceitful workers as you Tythe, they could not obey him, and therefore did they in his Name ſuffer by you, as they had done in his Fathers dayes. (*s*) But what have not you in particular ceaſed praying for him? even in the time of his diſtreſs, when he hath need of the help of the prayers of the faithful. [*t*] Many fair ſpeeches you have uſed to him in your ſundry Addreſſes, but where, or at what time, did you hazard either life or eſtate on his behalf? oh you men-pleaſers and time-ſervers, the Lord will judge you.

The

The Prieſts and others of Berks *County Addreſſe to* R. C.

WHerein they ſay that with much ſadneſſe (*u*) of heart they bewail their great loſſe (*w*) in the death of his Princely Father; And withall they alſo declared that they would ſtand by him with their eſtates (*x*) and hazard of their lives &c.

[*u*] Are you not herefound with a lye in your mouth, like the reſt of your Brethren, [*w*] If he was the light of your eyes, and the breath of your noſtrils as ſome of your brethren ſaid, then your loſſe in looſing of him was great: [*x*] Surely you ſpeak this as your formallity, in hypocriſie and not in ſinceritie, as hath appeared by your not performing your promiſes, nor much regarding your ingagements which you have ſo generally made in your Addreſſes.

The Prieſts of Hampſhire *they alſo Addreſſed unto* R. C.

AND ſome things they made mention of that was done by his Father, which (*they ſaid*) was but the firſt fruits of far greater bleſſings deſired [*a*] and expected, and as it were cluſters of *Canaan* to refreſh them in their wilderneſſe condition. And (*flattering of him*) ſaid, they obſerved in him zeal for Gods glory, affectionate actings for the Truth [*b*], faithfull execution of Juſtice, [*c*] countenancing of godly Miniſters, tenderneſſe towards ſuch as feared the Lord, a humble frame of Spirit, and a moſt amiable behaviour towards all, &c. ſaying they ſhould never [*d*] ceaſe to pray, that the God of all their Mercies would be preſent with him in his perſon, &c.

[*a*] What could he have done more for you then he did? did he not give you other mens livings? did he not (with his Counſel) cauſe Salaries and Augmentations to be paid unto you? And did he not give you power to recover trebble dammage of ſuch as could not pay you Tythe? and did he not give you power to ſpoil honeſt mens goods, and to caſt them into priſon if they ſpoke to you in your going to your worſhip, or in your coming from it? And could you not be ſatisfied and contented with theſe *cluſters* from ſuch *a degenerate plant of a ſtrange Vine* as he was become, but you muſt expect and deſire more, and that from an ignoble branch that ſprung from the plant, that had it's riſe from a ſtrange Vine: Oh ye covetous ſelf-ſeeking men when will you have enough. (*b*) What were they? that others did not ſee them ſo well as your ſelves. (*c*) Do you mean in his ſuffering ſo many to be committed to priſon for not paying you your Tythe, and for diſturbing of you, whom he did more for in endeavouring to procure you your Tythe, then many of you ever did for

for him; notwithstanding your lying promises in your fained Addresses to him. (d) Have you not ceast praying for him already now, when you see he cannot give you such clusters of Salaries and of Augmentations as his Father did?

The Priests and others of Dorchester *and of the County of* Dorset *they Addressed unto* R. C.

WHerein they speak of the losse of his Renowned Father, of whom (*say they*) themselves and the three Nations may say they have lost their Father (e) of their Countrey, yet being he is established, his Rightfull Successor in the Government, their sorrow was turned into joy (f); so to him and his Government they declared they would adhere, &c.

(e) As a Father careth and provideth for his children, so did he provide Livings, Salaries, and Augmentations for you (f) But will not your joy be turned into sorrow again, if you should loose your Livings as they did that you got them from, your Sallaries and Augmentations? for I perceive a little thing will turn your sorrow into joy, and your joy into sorrow, who are as inconstant as the wind, and as unstable as the waters.

The Priests and others of Wilts *County made their Address to* R. C.

(g) Surely he hath been the greatest helper you have had in the earth, seeing you so bewail his death.

WHerein they (*pretend*) to bewaile (g) the death of his Father, but with all thankfulnesse acknowledgeth, and admireth as they say, the wonderful workings of God, in preventing their fears (*h*) by bringing him legally to succeed him in Government, and do declare their free and cordiall owning of him whom the Lord had set over them (*i*), And they also declared their firm resolutions (*k*) to stand by him & assist him in the Administration of his just power, &c.

(*h*) Who pursued you when you thus feared, or what was the cause of your fears? did you fear any thing more then the decay of your trading, and the losse of your Salaries and Augmentations? So when his Son succeeded him in the Government, and continued these things to you which his Father had provided for you, then your fears were prevented; Oh ye faithlesse generation, how long will you covet after these things which the Gentiles seek? Math. 6. 31. 32. (*i*) If the Lord had set him over you, and if then he had continued in the Lords Counsel, then he would have continued longer over you, and with you: [*k*] But it appears your Resolutions continued not firm and stedfast, seeing you deserted him, and left him, contrary to your promises an engagements: And seeing you did so to him, if you should promise to others as you engaged to him, who do you think would be so foolish as to confide in you, or believe you?

The

The Prieſts of Taunton, *and others of the Inhabitants of that Town Addreſſed to* R. C.

WHerein they expreſſed their deep ſence of the heavy [*l*] ſtroke of God in taking from them his renowned Father; But ſince, *ſay they*, it was the Will of God this Glorious Sun [*m*], *Mark*, ſhould ſet, yet no night hath followed. And they promiſed to be wholly at his command, and humbly to ſubmit was their unalterable reſolution [*n*], as they falſly ſaid, and readily with all chearfulneſſe, aſſiſt by their Perſons and Eſtates, &c.

[*l*] But you are like to feel a heavier ſtroak yet for your hypocriſie and diſſembling (*m*) You that call him a glorious Sun, are in the night of Apoſtacy yet, are ought to keep ſilent in the darkneſſe, leaſt another ſun *go down upon you in his wrath*, whom you had need *to kiſſe, leaſt he be angry with you*, for your blaſphemy, deceit and flattery. (*n*) Yet it appears you can alter and change your Reſolutions (notwithſtanding your promiſes and ingagements;) as *times*, *Laws*, and *Governments* alters and change, ſo can you, as is apparent and evident at this day, to your ſhame and confuſion; Who can even bow to & comply with, even any Government that is ſet up to be the ſupream among you, whoſe folly is now manifeſt in a large meaſure to the Nation, that long hath been deceived by you.

The Prieſts of Chard *in the County of* Somerſet, *with others of the Town, addreſſed to* R. C.

WHerein they expreſſed their deep ſence of the terrible providence, in taking off from their heads, the joy of their hearts (*o*), his *moſt Illuſterous* Father; but they bleſſe God that providence gave them ſuch a *Joſhua* (*p*) to conduct them into the *Land* of promiſe; And as they ſubſcribe their hands, ſo ſhall be ready to hang their lives and eſtates, as Labels to that ſincere fealty and moſt cheerful obedience which God and his Highneſſe called for, from them.

(*o*) Oh you ſilly men that ever you, (*the mayor Magiſtrates and Prieſt of* Chard) ſhould utter ſuch things, and that your folly ſhould by the uttering of ſuch things, be thus manifeſted to the Nation, by ſetting forth mortal man to be the joy of your hearts; What are your hearts filled with now, when ſo much infamy is come upon him, (who, *as you ſay*) was the joy of them? ſurely, had you foreſeen what is come to paſſe, you would not have uttered ſuch frivelous things. (*p*) If he was your *Joſhua*, then ſome of

of you that followed him were as bad as *Achan* that coveted the goodly Babyloniſh garment, and the ſhekels of ſilver, and the wedge of Gold; yea, I believe many of you have ſtollen and diſſembled, and have taken of the ſpoil of your enemies, and have put it among your own ſtuff, as ſome did that followed *Joſhua*, and therefore could they not ſtand before their enemies, no more then you and your *Joſhua* could ſtand before yours, who fled and none purſued; And then was *R. C.* in as great a ſtrait I believe, as *Joſhua* was, when he cryed out, what ſhall I ſay; *when* Iſrael *turneth their backs before their enemies*, Joſhua 7. chap.

The Prieſts of Tiverton, *with others of the Inhabitants of the Town Addreſſed to* R. C.

And confeſſed they had had a ſhare in the Prieſts Aſtoniſhments and Fears (*q*) at the ſad news of his renowned Father's death; And they did unfainedly congratulate his Highneſſe, *ſerene pious* and prudent beginnings, and they did bleſs the Lord (as they ſaid) who had laid up un-thought-of proviſions, for the good of the People in theſe Nations, *&c.*

(*q*) We know you had cauſe to be poſſeſt with fears, and to be amazed to think upon the danger you were like to be plunged in, when he that had ſo mightily holpen you was fallen; And when he that had been as your refuge (from thoſe that did oppoſe you) was taken away, fearfulneſſe and aſtoniſhment muſt then needs ſurprize you, who had your helper (that helped you) in the earth; So when he was removed, you addreſſed to his Succeſſor, and interceded to him that he might become your helper, that ſo you might alwayes have one in the earth, but our help is in the Lord *Jehova*, and not in the Arm of fleſh.

The Prieſts of Hereford *County, and many others Addreſſed to* R. C.

Saying, That the great loſs in this Commonwealth wch happened by the death of his dear Father, had oppreſſed their ſpirits with fear, had not divine providence given (*r*) his princely perſon to ſucceed in the protection of Religion, (*s*) Laws and Liberties of the Nations, over which the Lord had placed him (*t*) as chief Magiſtrate, and they did declare their firm Reſolutions (*u*) to yield, all Loyalty, fidelity and obedience, and to aſſiſt him to the utmoſt (*w*) extent of their abilities.

(*r*) Had divine providence given him; (as you ſay) then it had been your duty to have ſtuck more firmly and faithfully to him, then you did. [*s*] While

[s] While he did protect you in your Parſonage-houſes and Maſs-houſes (commonly but *falſly* called Churches) you prayed for him and gave him flattering Titles, but when he could not protect you, you ceaſed making Addreſſes to him, and gave over praying for him. [t] Then greater will your judgement be who proved ſo deceitful to him. [u] To little purpoſe have your Reſolutions been, which have been ſo changeable and alterable, of which you may now be aſhamed. [w] Here you are treading in the ſteps of your brethren, whoſe lies, falſhoods, and abſurdities repreſents unto the Nation what a Generation you are.

The Prieſts and others of Warwick *County Addreſſed to* R. C.

SHewing their ſorrow for their late unſpeakable loſs by the death of his Highneſſe incomparable Father, ſo worthy a nurſing Father (*a*) to his people, yet they have no more cauſe of mourning, that they were deprived of him ſo ſoon, then of thankfulneſſe they enjoyed him ſo long (*b*), ſaying, *though their Sun was ſet, yet no night enſued*; For no ſooner was the moſt illuſterous Light (*c*) of theſe three Nations extinguiſhed, but it pleaſed the Father of Lights to ſet up another (*d*).

(*a*) Of whoſe flock you were who ſat under his ſhadow with ſweet repoſe, being nurſed with the Tithes, Salleries and Augmentations, which he procured you out of other mens eſtates and livings, but not out of his own. (*b*) But if you had enjoyed him longer, and not the things before mentioned by him, you would not have given hearty thanks for the enjoyment of him. (*c*) Oh you Blaſphemers, how durſt you ſay, That he who was but a mortal man, was a more illuſterous Light of the three Nations, then he that is the Light of the World, and of every Nation and Dominion in the whole world? Formerly you have cryed out of the Quakers blaſphemy, but now behold your own and repent of it. (*d*) Do you mean his Son being another Light, when he was ſet up; However he now is thrown down, what ſay you then is now their Light, and in what muſt they now walk, if not in the Light of the Lord?

And they ſpeak of Gods renewing his loving kindneſſe unto them, ſaying, that taking away a *Moſes* [e] beſtowed on them

[e] If you mean *O. C.* I ſay he was liker *Pharaoh* then *Moſes*, for *Pharaoh* oppreſſed Gods people and afflicted them ſore, with the many burthens that he in his cruelty laid upon them, who ſet ſuch taſk-maſters over them as your ſelves, that were cruel and hard-hearted; And when *Pharaoh* ſaw that they were many, he conſulted how they ſhould keep them under, leaſt that it had come to paſſe, that when there had been war in his Land, the people of God ſhould have joyned with their enemies againſt him and his Subjects; And thus did *O.* by his Laws and Impoſitions oppreſſe Gods people, and would not ſuffer them to go free from under the

 oppreſſion

oppreſſion of Tythes which you, cruel task-maſters did much afflict them with, as you do at this day; Yet the more *Pharaoh* and the Taſk-maſters afflicted them the more they grew, and *Moſes* chuſed rather to ſuffer affliction with the afflicted, then to injoy the pleaſures of ſin for a ſeaſon: but ſo did not *O.* after he was made Protector. (*f*) If you mean *R. C.* I ſay he was more like unto *Ahaziah Ahabs* Son, in that he walked in the way of his Father, who provoked the Lord God of Iſrael by his ſtrengthening your hands againſt the innocent, by his not looſing the bands of wickedneſſe, by his not undoing the heavy burthens, when it was in his power, and by his not ſuffering the oppreſſed to go free; and therefore did he provoke the Lord to wrath, whereupon his dayes were ſhortned for the Elects ſake. (*g*) But now you cannot ſay the ſame, for the Lord doth not onely change Governours, but he hath alſo changed and is changing Governments, and you as well as other men muſt be tryed. (*h*) But in whom are your hopes now? Oh ye vain men, how long will it be before you ceaſe from hoping for ſalvation from the Mountains and from the Hills?

a *Joſhua* (*f*), though their governour be removed, their government remains, (*g*) and their happineſſe under it, and for his Highneſſe whom next unto their moſt high, their eyes and heartswere upon and their hopes (*h*), they ſhould unceſſantly pray.

The Prieſts and others of the City of Coventry, *Addreſsed to* R. C.

AND in their Addreſſe they (*pretend to*) bewail the ſad ſtroke of providence, that took away the breath of their noſtrils (*i*), Mark, and ſmote their head from off their ſhoulders, his Highneſſe moſt Gratious renowned Father, &c.

(*i*) If at that day the Lord had with-holden life and breath from you, then your tranſgreſſions would have been fewer in number then they are at this day; for I perceive that it *is as eaſie for a Camel to go through the eye of a needle*, as it is for you and your Generation to ceaſe from ſpeaking of lyes in hypocriſie, you are ſo exceedingly given up to the thing.

But

But Gods aim and end, *say they*, in taking away his *Moſes*, was to *uſher him in his* Joſhua (*k*); And now they deſire the zeal of Good *Joſiah* for a reformation (*l*) may center in him; they declare they are reſolved to ſtand by and adhere to him in his Perſon and Government with their lives and eſtate (*m*), &c.

(*k*) To theſe two names I have ſpoken in my anſwer to the laſt Addreſſes. (*l*) But he was too much leavened with your prieſtly ſpirit, to preſs after a Reformation. (*m*) Large were the Promiſes, and fair were the Pretences that you generally made, and as you have appeared to make them unanimouſly, ſo have you manifeſtly broke them as generally to the ſhame and diſhonour of your profeſſion.

The Prieſts of Leiceſter *County and City, with others Addreſſed to* R. C.

WHerein they do encourage him to endeavour the juſt liberties and freedom of this Nation (*n*), from whom God hath taken ſo eminent a pillar (*o*), who was looked upon both at home and abroad, as the great ſupport and Protector of their peace (*p*) and joy; And they do declare they will humbly beg at the Throne of Grace that as his renowned Father, who as a deſigned inſtrument helped them out of *Ægypt* [*q*] haveing *Canaan* in his eye, yet he as another *Joſhua* with his Fathers Spirit redoubled upon him, may by the efficatious conduct of the Captain of the Lords Hoſt, lead them into a more full poſſeſſion (*r*) of Truth, Righteouſneſſe and Peace as their deſired *Canaan*, &c.

[*n*] If he had done ſo, then he ſhould have done ſome thing in order to the removing of that grand oppreſſion of Tithe, and not have ſtrengthened your hands by enjoyning people to have payed them to you. (*o*) he was a Pillar to your forced maintenance, Salleries and Augmentations, (*p*) He did not ſo truly and faithfully protect the peace of the peaceable, as he did you in your parſonage houſes and Maſs-houſes, which you crept into by degrees, and then did you begin to exerciſe Lordſhip over Gods heritage, and to feed upon the fat, and to cloath with the wool, and then your hearts came to be exalted. (*q*) Nay, though he helped you in many things, he never helped you out of that really and truly, for both he and you loved the treaſures of it too well, and were not onely unwilling to come out of it your ſelves, but have alſo ſtriven to continue the oppreſſed in it in the afflictions under your rigor and cruelty. (*r*) Are not you blind guides indeed, and unfit to lead others, who ſaid, you will beg at the Throne of grace that *R. C.* as another *Joſhua* may lead you into a more full poſſeſſion of Truth, Righteouſneſſe and peace; Oh Hypocrites, well might you cauſe people to erre by your ls and hypocriſie, for which God will iuge you.

The Prieſts and others of Derby *County Addreſſed to* R. C.

VVHerein they alſo expreſſe ſorrow for the death of his Father, yet they had hopes that God had raiſed him up to promote the ſame common intereſt of *Zion*; (s) And they ſincerely, and cordially (t), as they ſaid, promiſed to ſubmit to him, and did declare in the ſtrength of Chriſt, to be aſſiſtant to him with whatſoever was precious in their eyes, &c.

(s) In many things he did promote his own Intereſt and yours more then Zions, or her converts, who wept in her, and he did not comfort them, but ſuffered them to be committed to priſon in his Name, and there he did not viſit them; And that which he ſuffered to be done unto them, the Lord took it as done unto himſelf, and he was wroth with him, and removed him in his diſpleaſure. (t) Rather fainedly and deceitfully did you promiſe and engage unto him, whoſe help wherewith he helped you was to little purpoſe, even ſo were your flattering and hypocritical promiſes vain, and of no value.

The Prieſts and others of the county of Stafford *Addreſſed unto* R. C.

VVHerein after many lying and flattering expreſſions of his Father, whom they call *their glorious Sun* (u), and himſelf their no leſſe *glorious ſhining Sun*, by whoſe light, heat, and influence theſe three Nations are quickned (w) to a lively hope of enjoying happy times; They deſire that in his dayes the Righteous may flouriſh, and the lying lips put to ſilence that ſpeak proudly (x) and contemptuouſly againſt the faithful Miniſters, the Stars of this Nation (y), and they do engage to be aſſiſtant to him with their lives and eſtates, againſt all that ſhall ſeek to annoy his ſacred Perſon and Government.

(u) Surely you are blind and cannot ſee afar off, and out of the fear of God, who have not yet ſeen the day of the Son of man, who ariſeth with healing in his wings; And therefore dare you the rather preſume to put mortal men in the place of him who is immortall, *And giveth light to theſe three Nations*, (and not R. C.) and likewiſe to all the Nations upon the face of the earth; And who are you that dare preſume to ſet a mortal man in his place? (w) It is the ſpirit that quickneth, and giveth both light and life unto the Nations that are ſaved. (x) The lying lips are your own, who ſpeak blaſphemouſly againſt the Lord and his Spirit, and many lyes have you and your Brethren uttered with your lying lips. (y) And you are like the wandring ſtars the Apoſtle *Jude* ſpeaketh of, who runs from mountain to hill, and from one power to another to get help of them, but the Lord will plead with you in one day.

The

The Prieſts and others of the Town of Nottingham *and County Addreſſed to* R. C.

WHerein they pretended to bewaile the ſtroke of Gods ſore diſpleaſure in taking away his Renowned Father, who admirably got (*a*) and never loſt (*b*) but left three Nations in peace; And they do pray that he will veſtigate the good foot-ſteps (*c*) of his dear Father; And they ſhall to their utmoſt readily and chearfully ſerve and obey (*d*) him.

(*a*) Gods the worl honour & wealth, glory and riches he got abundantly, but when the Lord put an end unto his dayes, what did theſe things then availe him? (*b*) When he begun to ſeek himſelf and his own Intereſt, then did he begin to looſe both the hearts and affections of good people, (*c*) Wherein do you mean? in upholding and protecting you in your Benefices, in ſuffering the innocent to be made a prey upon by you, in making fair pretences and large promiſes like your ſelves to little purpoſe? if theſe things were not the foot-ſteps in which you would have had him to have veſtigated and followed his Father, then declare more plainly what they were. (*d*) Though you pretended to do it with cheerfulneſſe for a ſeaſon, were you not ſoon weary of it? eſpecially when you ſaw you could have no advantage by it.

The Prieſts of Lincoln *County, and many others of the ſame County Addreſſed to* R. C.

AFter they have ſpoken ſomething of his renowned (*e*) Father of ever bleſſed memory *ſay they*, their hearts preſſed them (*f*) forwards to make that humble Addreſſe to teſtifie their good affection to his Perſon and Government, declaring they ſhall engage their continual prayers (*g*), ſincere affections (*h*), and faithful endeavours to ſeek the preſervation (*i*) of his Perſon and Government.

(*e*) Though he was renowned with you, ſo was he not with all, becauſe he did not ſhew mercy (as mercy was ſhown him) but ſuffered the poor and needy to be perſecuted, therefore are his children become as vagabonds, and ſtrangers have ſpoiled his Labour, Pſal. 109. 10. 11. (*f*) For your own ends it was, and that you might be ſeen to be conformable to your Brethren in their flatteries and deceit. (*g*) Are your prayers yet engaged for him? Do they continue for him to this very day, I ſuppoſe nay. (*h*) Are your engaged affections yet to his Government? If ſo, wherefore did you then ſo much rejoyce when you were brought under the power of another? (*i*) when or how did you ſeek his preſervation, when he could not preſerve you in your

your Parſonage-houſes, glebe Lands, and fat Benefices; did you not then withdraw from him like the reſt of your Brethren? Oh you deceitful men.

The Prieſts of York *County did alſo make their Addreſſe like the reſt of their Brethren to* R. C. *but at preſent I have it not by me; But here followeth a Copy of one from the Prieſts and others of* East Ridding *of the County of* York *to* R. C.

WHerein they expreſſe their hearty ſorrow for the loſſe of his Father, the Nations pious (*k*) and worthy Patriot, and that which gave them Life and Light (*mark*) to their fainting ſpirits (*l*), And they were confident, that through his Highneſſe *Religion, the Laws of the Land, and liberties of the people* would be preſerved and nouriſhed unto a perfect (*m*) growth; And did unanimouſly offer to contribute to him their utmoſt ſervices, and to ſtand by him with their lives and eſtates againſt any oppoſers. (*n*)

(*k*) Had you ſaid politick, then many would have believed you For his policy was more apparent to many then his piety (*l*) Here your tongues have uttered falſhood, like the reſt of your Brethren; could he give life to you, who could not preſerve his own life from death? And have you been without light and life, ſince life and breath was taken from him? Are you not aſhamed of your ſayings, who ſet up that vain man in the room of Chriſt, who onely gives Light and Life, which is his gift unto the ſons of men, which it appeares you have not yet received, who thus blaſphemes. (*m*) But in his dayes Religion came not to a perfect growth among you, neither were the Liberties of Gods people in his dayes perfectly preſerved by him from your cruelty. (*n*) In few months after your Addreſſe to him he had many oppoſers, and where did any of you (either to the hazard of Life or Eſtate) oppoſe any of them: ſo your thus Addreſſing hath tended to the manifeſting of your folly to the Nation.

The Prieſts and others of the City and County of Durham *Addreſſed to* R. C.

VVHerein they ſay they bewaile that great loſſe which themſelves ſuſtained (*o*) by removall of his *moſt Illuſtrious and endeared Father*; and that which remaines as their duty (*p*) is to encourage

(*o*) Your loſſe was tollerable for you, while you retained your Tythe, Sallaries and Augmentations which he and his Parliaments procured you.

courage and ſtrengthen his hands, not doubting but they ſhall find him treading in the imitable ſteps of his Father (q), ſaying they were perſwaded, that God had given him to them as *a pledge of his purpoſe of much love to be defender of the Faith*, (r) *Liberties*, &c. And in ſo doing he may with their greateſt confidence, and fulleſt aſſurance, expect their beſt ſervices.

(p) What, did you then neglect your duty, when you declined from him

and encouraged and ſtrengthned the hands of his enemies againſt him? (q) In countenancing you in your making a prey upon the innocent, he imitated his Father in that ſin eſpecially, And therefore was not the Lord well pleaſed with his doings. (r) Your faith he defended but a very little time, Oh ye earthly-minded men! where do you find that ever the Miniſters of Chriſt Addreſſed to the powers of the earth as Defenders of the Faith, for the defence of their faith? Did not this cuſtome get up in the Apoſtacy ſince the Apoſtles, whoſe faith ſtood in the power of God? And he who was the Authour and finiſher of it was their Defender and Protector in it; now were you in that faith which the Apoſtles were in, then would you not Addreſſe and Petition to one power after another, (as your manner is) in order for receiving and obtaining help from them, for the procuring of your *Tythe* and *other profits*, which are looked upon to be your livelihood that you get by your trade of preaching; And by them things you ſubſiſt and live, rather then by faith, by which the juſt do live.

The Provoſt *and Fellowes of* Durham *Colledge, they alſo Addreſſed to* R. C.

WHerein they ſpeak very highly of his Father for founding that Colledge, and proportioning a revenue to it (s) &c. And they bleſſe God for his providing for the continuance of their peace and liberties, by ſetting him in his Fathers Throne; And they beſeeched God to make him an heir to all his Fathers matchleſſe abilities for war and Government, ſo of Love, Zeal, and Reſolution to promote that work (t) which he begun in that place, that by *the vital beams of his proſpicious Aſpect*, it may be cheriſhed and grow till it bear

(s) I ſuppoſe that was one of the cluſters of *Canaan* which your brethren in *Hampſhire* ſpoke of, when they told of the good things (good in their Account,) done by O. C.

(t) That you might have your proportionable Revenues, and that your number might be encreaſed in the Nation, to the filling of every Parſonage-houſe, and to the deceiving of unſtable ſouls, in every *Maſſe-houſe*, for which they become more apt, and in which they became more expert by being at that place, (which your Patriot (as your brethren called him) had founded) then they were before;

much

much fruit (*u*) for the good and happineſſe of thoſe parts of the Land, in which it was planted by a hand (*note well*) which never miſcarried (*w*) in any of its high and magnanimous atchievements.

(*u*) The fruit of many of thoſe that have proceeded

from ſuch places as it, and *Oxford* and *Cambridge*, have been ſo deteſtable to many ſober minded people, that at this time I judge I need not particularly preſcribe it, it hath been ſo plenteouſly publiſhed to the Nation. (*w*) What then? was all that ever he did in the time of the late and deploreable warrs, and after he came to be made Protector tell his dying day, right, juſt, Lawful and unreproveable? ſeeing you ſay, his hand never miſcarried; but the ſame flattering tongue which will ſpeak lies in hypocriſie is found in and among you, which I have found all along among your brethren, who like your ſelves could hold *perſons in admiration becauſe of advantage*, And that was one of your miſcarrages (among the many) that is to be found in your Colledges, *the Fountains of the Waters of ſtrife*, and among the filthy *dreamers* that proceed from them, who *who are like the raging Waves of the Sea, that foam out their own ſhame*, as you and your brethren have done in theſe Addreſſes, *Jude* 1.

The aſſociated Prieſts *and others in the County of* Cumberland *Addreſſed to* R. C.

(*a*) Had you never payed it, I judge he would never have called you to an account for it, and I know that your ſhame will be the greater then it would have been if you had kept ſilent, which might better have become you then thus to have uttered words without knowledge.

(*b*) Nay, the Nations lamentation was not like *Rachels*, who wept for her children, and refuſed to be comforted, becauſe they were not, for the moſt of the *Addreſſes* that came from ſundry parts of the Nation did ſignifie the joy and comfort which the inhabitants pretend they had received by the news of his being proclaimed *rightful ſucceſſor*; And therefore did they ſundry times declare that their ſorrow was turned into joy, &c.

(*c*) Have you not now more need to crave pardon for breaking your promiſe to him, then you had to crave pardon of him for ſending this no ſooner to him?

(*d*) Yet it will add to your ſhame who

AND craved his pardon that they payed this debt ſo late (*a*), for they had heard that his eyes and heart had been big and full with tears, for the loſſe of his *moſt incomparable Father*, a loſſe ſo individual, that 'tis no marvel the whole Nations Lamentation (*b*) is like *Rachels*, that even *refuſed to be comforted*; *and further they do ſay*, they have loſt a Father as well as himſelf, whoſe heart and hands they declared to ſtrengthen (*c*) what in them laid; And though this poor mite can add nothing to his merits (*d*), yet the deſire of their

their ſoules are to go hand in hand (e) with their Brethren; and they declare they will not let the Lord go (f) till he hath bleſt him above and beyond all his Princely fellows through the Chriſtian world, and that he may live long the *Defender* (g) *of the Faith* and them &c.

Who have forged ſuch a bundle of lies and falſhoods in your Addreſſe, what a debt is that that this can pay, which is not worth a mite, (e) I believe you very well in this thing that your deſire is to go hand in hand with your Brethren, in falſhood, hypocriſie and vain deceit, in cruelty, perſecution, and oppreſſion, as witneſſe your ſevere proceeding againſt the inhabitants of that County, who have ſuſtained as much cruelty and wickedneſs from you, as any people in the Nation have done from your Brethren. (f) It appears plainly that you have not like *Jacob* prevailed with God, for which of you all dare ſay that he was bleſſed of the Lord beyond all his Princely fellows, and have you not contrary to your word let the Lord go, and ſo have given over wreſtling with him on his behalf; the day is broken, and the Light of the morning diſcovers you, whither can you go or where can you hide your ſelves ſo as the Light will not find you out, and manifeſt your folly and nakedneſſe to your ſhame, as it is at this day. (g) His time of defending you and your faith was very ſhort, but who ſhall now defend you from the ſhame and contempt which will come upon you, and be as dung upon your faces, yea ſo ſhall your blaſphemies, lyes, and flatteries (which your Addreſſes are ſtuft withall) be upon you and your Brethren.

The Prieſts and others of Lancaſter, Liverpool, Priſton *and* Wiggan *in* Lancaſhire, *Addreſſed likewiſe to* R. C.

WHerein they expreſt the ſadneſs of their hearts at the newes of the death of his Renowned (h) Father, and do render their moſt humble acknowledgements (i) to his Highneſſe, *the nobleſt branch of that Illuſtrious Stock*, and congratulate him as the inheritor of his Fathers ſpirit (k) as well as dignity.

(h) This is rather expreſt by you, as your formality in your ſtile of writing, then in the ſimplicitie and ſinceritie of your hearts. (i) This was becauſe you would not be behind your Brethren, in Addreſſing and flattering, what ever you were in practiſing and Performing. (k) But ſo large a meaſure of its policy he had not, and therefore was he lightlier betrayed by ſuch fawning, flattering, deceitful tongued, and lying lipt men as you are, who might have ſhewed more wiſdome by keeping of ſilence, then you have by uttering what you have writ in your contemptible Addreſſe, Pſal. 31. 18.

(l) How long did you look upon him to be precious, and what was it that made him so in your

Further (they say) they look upon him as the precious (*l*) person upon whose safety the right interest of establishment both in Church (*m*) and State depend, and under God the repairer of their breaches (*n*) and prime preserver of their Rights and Liberties &c. And do promise to uphold him in the supream dignity as their undoubted Prince and Leader, with the utmost hazard (*o*) of their lives and estates.

eyes, if not his countenancing you in your dishoneſt gain, Parſonage-houſes, Tythe, and his allowing you to execute your wills upon the innocent and harmleſſe people among you. (*m*) If it have depended upon ſuch as him, then the great unſettlement (that hath been both in Church and Eſtate for many years) is not to be admired at; but ſuch as you who have been active in contriving, plotting, and conſpiring againſt one power after another, have been the chief inſtruments that have obſtructed the eſtabliſhment of the Nation in peace. [*n*] And when you have made breaches and cauſed diſtractions in the Nation, then hath your eyes been upon, and your cries they have been unto the powers of the earth, who could not make up and repair the breaches ſo faſt as you made them: And therefore hath the Nation been unſetled, and the inhabitants in many parts of it uneſtabliſhed in peace, love, and unitie. For when the Lord hath appeared for the throwing down of that which his hand was againſt, then you have ſought to eſtabliſh and build it again: And when he hath manifeſted his power among his people, in order to the rearing and ſetting up again the Tabernacle of *David*, then you like *Rehum*, *Shimſhai*, and *Haman*, have by your words and writings, inſtigated and ſtirred up both Parliaments, Protectors, Counſels and Committees againſt ſuch a people, even as they before-mentioned did, as you may read at large, in Ezra 4. 9. 12. 13. &c and *Eſter* the 3. 8. 9. [*o*] Sundry of you as it is well known did hazard in part, both your lives and eſtates with *George Booth*, but I have not heard of any of you, that have hazarded either with him according to your promiſe; but I perceive you are of your Brethrens mind in *Cumberland*, in having a deſire to go hand in hand with your brethren, whether it be in plotting, or conſpiring, in riſing, or inſurrections, in flattering or deceiving, in lying or blaſpheming, or what elſe ſoever; but withall I would you knew this, That if you partake of their ſins, ſo muſt you alſo of their plagues.

The Prieſts *of* Cheſhire *and others of the inhabitants of that County Addreſſed to* R. C.

WHerein they twice expreſſed they cordially, though in the rear of *Englands* Mourners, joyn in a real deep reſentment of their incomparable loſſe (*p*) in the deceaſe of his illuſterous Father, on whoſe ſhoulder

(*p*) Though many of you counted it loſſe in your Addreſſes; Yet did you not count it gain in your hearts, notwithſtanding your pretended faining ſorrow and mourning.

ſhoulder the good hand of providence had laid the Government (q) of theſe Nations, and that their fear of ſpliting in the fall of his ſaid Highneſſe had riſen to a higher tide, but that he *his ſerene Highneſſe* ſucceeded in his ſtead as a skilful pilot (r) to guide that Veſſel, (wherein their chief concernments were imbarked) into the deſired Haven.

(q) Was that your real faith and belief, or did you not rather

diſſemble when you ſpoke or wrote theſe words. (r) But when the winds of your ſelfiſh expections came contrary, he with all his skill and ſerenity could not convoy you into your much deſired carnal ſecurity; ſo upon the great deeps of confuſion, where he found you rouling, did he leave you, and had much a doe to eſcape himſelf the wrath of your indignation which began to kindle againſt him, notwithſtanding all your flattering addreſſes and fair pretences and many promiſes that you and your bretheren made in the ſame, which at this day will tend to your ſhame.

And they alſo ſaid, they hoped that God had deſigned him (s) in ſpecial mercy to the advancement of his Glory, the propagation of the Goſpel, the vindication of his Truth againſt hereſie, error, and the encouragement of Magiſtracy and Miniſtry, and defence of their Rights, Laws and Liberties, and ſo promiſed to yield entire obedience to his Government.

(s) While you hoped he would carry on your deſign, you

could unanimouſly flatter him with your lying tongues; but when you ſaw he wanted power to encourage and defend you in your fleſhly Liberties, then did you deſert him and his Government.

The Prieſts and others of Salop *County Addreſſed to* R. C.

WHerein they ſaid, happy may that Nation be called of whoſe late chief magiſtrate it may be juſtly ſaid, *Glorious things are ſpoken of thee* (t), &c. a *Moſes* who through the good hand of God with him, not onely led them out of the land of *Ægypt* (u), but himſelf attained to more then a *Piſgah* ſight of the Land of *Ca-*

(t) That was while his Son bore rule, that ſuch as you ſpoke deceitfully of him; but what things are now ſpoken concerning Your *Moſes* even by Your brethren, even things that are not glorious but notorious.

(u) If we ſee You returned again into theſe things which he brought You out of, as the Common Prayer Book and other things which many of You came out of in his dayes, may we not then conclude from Your own words, that You are gone back again into *Ægypt*?

But tell me (if You be really come out of it as You pretend, then) wherefore have You fed so long upon its leeks, onions, and garlick? Have You been so long in the Wilderness as You pretend, and have gotten no *Manna* yet *which descended freely*, but that you are necessitated to continue feeding to this present day upon Your Tithe and forced maintenance, which the *Israelites* (that were so indeed) have loathed as detestable for many Years. (w) With clusters he fed You, but not of the Grapes of *Canaan* which are sweet and pleasent to the taste, but with bitter clusters which he gathered from the vine of *Sodom* in the fields of *Gomorrah*, so that your Grapes wherewith he hath fed You, have been as Grapes of Gall, and not of *Canaan*, *Deut.* 32. 32. (x) Your prayers have proved ineffectual and unhelpful to him; And Your thus addressing to him for a very little season, will prove your shame, upon whom the Lord hath begun to power out contempt, which will be Your portion.

naan, and gave to them more then a taste of the clusters (w) of its grapes into their cup, and they hoped that he would walk with the Lord in the steps of his Father of most happy memory; and they declare their most effectual prayers (x) shall be no wayes wanting, with their faithful endeavours, and ready obedience, &c.

Thus it appears how they Addressed from sundry parts of the Nation unto R. C. whom they applauded and extolled, and his help they craved, and he added something to what his Father had done for them, by putting forth his helping hand to support and uphold them by that *unconsecrated* way of Tythes, but behold his time was very short, and his help to them was very little; And when he could help them no longer then did they decline from him, and renounced his Government, notwithstanding their many promises which they made in their sundry Addresses unto him.

How the Priests renounced R. C. and his Government, when he could not help them

Afterwards when he was laid aside, then did they cry unto the Parliament and the Army for help from them, but in this thing they were not all of one mind, for many of them plotted and conspired both against the Parliament that then was, and against the Army also, and when they were discovered, and they and their party subdued, then their Brethren excused themselves and flattered the Parliament, who let in their spirits, and gave them thanks with other flattering expressions, beyond what they gave to other petitioners; And that Parliament did for them as others had done before them, thinking thereby to appease their unruly spirits, and to satisfie their unsatiable desire by their putting into their mouths, yet nevertheless they could not thereby quiet them, but they stirred

How they flattered the Parliament which let in their Spirits, and then they did for them again, as others had done before.

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up and incenſed the people againſt them, and ſhot their arrows at them, and that was all the thank they gave them for the favour they had ſhown them: And when they were overturned then was their faith abundantly renewed, and great was their expectations from them that then were the ſupream, who countenanced and encouraged them, as others had done before them.

Thus all along have they fawned upon, and flattered the ſupream Authoritie of the Nation, and that lying ſpirit wherewith they were poſſeſſed hath mightily prevailed time after time over the Rulers and Magiſtrates of the Nation; who have been often forewarned by the Servants of the Lord, of that cup of fornication which the Prieſts have put into their hands; And when they were inflamed with it, then were they eaſily perſwaded that the Lord was with them, when indeed he had left them unto themſelves, and then did they begin to turn their backs upon their enemies, and were conquered without ſhedding of blood either with *ſword or ſpear*; And then ſome of them begun to ſee that thoſe that had flattered them, and had cried *Peace unto them*, and cried for help unto them againſt ſuch as could not uphold them, that thoſe were the men that had betrayed them, and thoſe in whom they had *repoſed confidence, had dealt treacherouſly with them.*

How a lying Spirit in the Prieſts have often prevailed over the Rulers of this kingdome though they have been warned of it

* Now the moſt of thoſe that they cried and petitioned unto for help, are ſplit and broken; And they whom they cried for help againſt, yet ſtand in as much dominion, power, and Authoritie in the Truth of God as ever; what then? had not they need that have been holpen to take heed how they ſtand, ſeeing ſo many as have holpen them are already fallen and broken to pieces like a potters veſſel, ſurely *if that ſtone upon which they have been broken* that have helped them *do fall upon theſe Prieſts* that have been holpen, it will even *grind them to powder*; And in that day they ſhall know that the Lord hath a remnant among them, for whoſe ſakes he hath reproved many of the mighty, and many of the wiſe, who have gloried more in their wiſedom and ſtrength then in the Lord, *who hath formed a people for himſelf in this Nation*, who have been perſecuted and withſtood both by Profeſſors and prophane Teachers, and have ſuffered both by Prieſts & people of almoſt all ſorts, either in one reſpect or another, *yet are they not deſtroyed*, but are more in number then

* Note. How they that Prieſts cryed for help againſt, yet ſtand, and how they that they cryed unto are fallen and broken

How the Lords people have ſuffered both by profeſſors and prophane.

then they were ſundry years ago; And many now begin to fear that they ſhall ſcarce eſcape the rod wherewith they have been laſhing others, but that they muſt have the ſame meaſure met unto them which they have meaſured unto others, ſo that now they begin to adhere much more unto us, then heretofore, and are much more open to hear and receive the Truth, now when they are dejected and excluded out of their places of preferment, then they were when they had the power in their hands, and their ſwords upon their thighes, when they little expected to have ſeen this dark and gloomy day which is come upon them, wherein they can ſcarce ſee to work for the great foggy miſt which is ariſen.

How many are nearer to receive the truth ſince they were abaſed, then they were when they were exalted.

* It was much obſerved, how that when they had enriched themſelves with their adverſaries riches, and were become guilty of their abominations, and were ſet down at eaſe in the fleſh, then the pride of their hearts would not endure nor ſuffer ſuch men among them as were not for their deſign, nor could not ſuffer their iniquities to go unreproved, then did they thruſt out ſuch from among them, until a juſt and faithful man that feared God and hated covetouſneſſe could ſcarce be found among them, and when they begun to ſee how their ſtrength, manhood and courage failed, then would they again have had thoſe to have joyned with them, that before they had caſt out from among them, but thereunto they would not be perſwaded, for they foreſaw in the eternal Light of the *Lord*, what the Lord was determined to bring upon them; and therefore did they warn them often, but they ſeemed to them as *Lot* did unto his ſons in Law, when he told them of the deſtruction of the City, *he ſeemed unto them as one that mocked.*

* Note.

How hard it was to find a juſt man among them, when they that feared the Lord were caſt out from among them. Gen. 19. 14.

Again it is to be obſerved, how that ſhame & contempt with fear and aſtoniſhment came upon them, when the generality of Profeſſors in the nation were buſſling & exceeding active, yet they all could not be able to ſtop the *flood-gates* which forceably were broke open by a mighty ſtream, which drove many before it *even as chaffe before the wind*, and then the Anchors of many Profeſſors would not hold, but their faith failed, and their hope periſhed, and their honour fell into the duſt, and their glory faded like a flower, their *feaſting* ſoon turned into *faſting*, their *rejoycing* was turned into *mourning*, and their *joy* into *heavineſſe* even in one day, ſurely *this was the Lords doing, which was indeed marvellous in*

Note.

What befell Profeſſors when they were at the height of their pride and vain-glory

our

our eyes and when these things happened unto them, these that had been their friends became their enemies, and those whom they had looked upon to be their adversaries, proved their harmlesseſt friends; yet ſo doleful and terrible was the day that came upon them, that they knew not whom to truſt nor whom to believe, nor in whom to confide; many proved ſo treacherous and deceitful, ſo unſtable and inconſtant, that they were ready to betray one another to ſave themſelves, and then they begun to perceive where the *Judas* ſpirit was, that was entred into their *profeſt Friends*, and with which they were leavened, then did the Lord recompence that into their own boſoms which they had given as a portion unto others.

How deceitfull they proved one unto another in the day of tryal.

Thus hath the Lord already dealt with many of our *Perſecutors*, by whom we have ſuffered for conſcience ſake, yet many of them were eminent in profeſſion when it was held in reputation; but when they became perſecutors of the innocent, the Lord began to be angry with them, and the fire of his jealouſie begun to burn againſt them, and ſhame and confuſion of face came upon them for their unfaithful dealing with the Lord and with his people; Now oh that others by their fall would take warning and not for the future form weapons againſt the Lord and againſt his annointed, leaſt they be turned into their own bowels.

How the Lords anger was kindled againſt them when they became perſecutors. Note.

And as for us that fear the Lord, who for many years have been a ſuffering people, by the many powers that have been in being in this Nation; If our ſufferings muſt be prolonged and continued under ſuch now as have little profeſſion of Religion in them, in compariſon of what others have had by whom we have already ſuffered, that they may fill up the meaſure of their iniquity as others have done, by their perſecuting of us without a juſt caſe; We do reſolve and determine in the Name of the Lord to bear them with patience, and not to reſiſt them no more then we have reſiſted others, but ſhall *commit our cauſe unto the Lord*, who *leaveth us not comfortleſs in* our ſufferings, which we have learned to bear with patience, having found them *to the furtherance of the Goſpel of peace.*

The people of Gods reſolution

Yet this we can ſay in truth to the ſhame of many profeſſors that we have found more moderation and ſimplity in many, who make very little profeſſion of Religion, then we have obſerved in many of them, and in that particular we counted them

Wherein some few that are now in power have appeared more noble then many professors.

them more noble then the rigid professors, who have been trying us, but now they must be tryed; yea some of them have tasted already of that cup which they put into our hands, and without doubt many of them must drink of it, except they renounce their Principles, and become conformable again to that which many of them (several years ago) have renounced and rejected, which if they do, their folly will thereby the more appear, and so much the more shame and contempt will be rendred unto them, and this we have seen already fulfilled upon them, who have added affliction unto the bonds of the afflicted, and they have increased the sufferings of the oppressed, instead of easing them when an opportunity was put into their hands, wherein they might have done good, but their hearts *not being right before the Lord their day was shortned*; And many of them shall be oppressed with a sore oppression, by them that are cruel, and their oppressions shall be a vexation to them, even as they have been to others; And this they shall find to be the word of Truth unto them, by one of those people that have suffered by them, in whose behalf I can say we do as freely forgive them, as we did desire to be forgiven; And it is not their overthrow and downfall that we can so much rejoyce in, as we did desire to be forgiven; And it is not their overthrow and downfal that we can so much rejoyce in, as we couldin their salvation, and restauration unto their first love, that he might come to reign in them and over them, whose right it is, who is King of Kings and Lord of Lords, to whom be infinite Praises, Glory and Dominion over all, henceforth and for ever. Amen. 28 IR 59

What is foreseen that will befall them.

How freely they that have suffered by them, forgive them, and unfainedly they desire their welfare.

THE END.